

**N**O nacion resisted the gospel of Christe with more obstinate mindes, then the Iewes, which bare also a speciall malyce agaynste Paule, partly for that, that he openly professed himselfe to be an Apostle of y<sup>e</sup> heathen, whome the Iewes aborred as vnreligious, and godles: and partly because he semed to abolishe Moses lawe, which they cōfited most holy, & desired the same to be published thorough all the worlde in the stede of the gospell. Insomuche that there were some euen amonge them that had receyued Christes doctrine, which thought that the obseruacion of the lawe ought in any wyse to be ioyned and coupled with the gospell. Wherefore the faythfull at Hierusalem, were sondrie wayes vexed and iniured by such as resisted the gospel. For the aduersaries beeing commen officers, and hauing the publike auctoritie in their handes, the sincere professours of the gospel were caste into prison, were scourged, and suffred spoyle and losse of theyr goodes. Paul therfore cōforteth these good men by y<sup>e</sup> example of the old saintes, which for the moste parte were exercised with such like, or greuouser calamities that their vertue therby might be tried, and made more excellēt. But chiefly he conforteth them with the example of Christe, and hope of the heauenly reward. After this he declareth that now that Christes gospell hath shewed furth hir shyning lyght, the shadowes of Moses lawe haue vanished awaie, and continue no longer. And in this place he repeteth many thynges out of the olde testamēt, and applieth them, vnto Christ. He teacheth further, that we ought not to hope for saluacion by kepyng of the lawe, which was geuen but for a tyme, & was vnperfit, but by fayth, by which those olde notable holy men, whose remēbraunce the Iewes had in great veneracion, chiefly pleased God. In the ende he teacheth certayne rules pertaining to christian maners.

¶ The ende of the Argument.

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The paraphrase of Erasmus vpon the Epistle of the Apostle sainte Paule to the Hebrewes.

The fyrst Chapter.

The texte.

God (in tyme past) diuersly and many wayes spake vnto the fathers by Prophetes: but in these laste dayes he hath spoken vnto vs by his owne sounne, whome he hath made he•••e of all thynges: by whome also he made the worlde. Whiche sonne (being the bryghtenes of hys glory, and the very ymage of hys substaunce, rulyng all thynges with the worde of hys power)

hath by hys owne persone poured ou•e synnes, and sytteth on the ryghte hande of the maiesty on bye: beyng so muche more excellent then the Angels, as he hath by in heritaunce obtayned a more excellent name then they.

**W** Here as in tymes past almyghtie God, desyrus, for the tender loue he bare towards vs, to prouyde for the health and saluacion of mankynd spake oftentimes diuerslye, and many wayes by his Prophetes, vnto whome he appeared and shewed hym selfe somtimes in a clowde, somtymes in fire, otherwhiles in a softe whistling winde, nowe vnder one likenesse, and nowe vnder an other, somewhiles by Angels, somewhiles by secrete inspiracion of mynde: at the length in these laste dayes, because he would more manifestly declare his charitie towards vs, and put vs in more assuraunce, he dayned to speake vnto vs, not by Angell, nor yet by a man Prphete, but by hys onely sonne Iesus Christ, whome he hath by his eternall appoyntmente and determinacion made heyre and Lorde, not alonely of the Iewyshe nacion, but of the whole worlde, as hym that is his true & only sonne, who is the Lord of all thinges that are made in hea|uen & in earth, according as the father promised before in y<sup>•</sup> psalmēs. Nei|ther is it any merueyle if he would haue the seignory of the whole world commen betwene hys sonne and hym, syth that by him he made the same. By worde he made the worlde, and the sonne is the eternal worde of the euerlastyng father: neither made he the worlde by hys sonne, as by an in|strument, or seruante, but all thynges were so wrought in the creacion therof, that there was one, & the selfe same power of the father creating it, and the some. For Iesus Christ is not so the sonne of God, as godly men are oftentimes called the children of God, because they obey gods commaundementes, but because he was begottē God of God the father, and so begotten, that he is of the same nature with the father. And where as he was the euerlasting bryghtnesse of the fathers glory, as light proce|dyng from light, and the very image and ressemblaunce of hys substaunce lyke in all poyntes and equall vnto him of whome he was be gotten: and where he is not alonely the maker of all creatures, but also gouerneth and turneth aboute all thinges that are made and created with his becke and almyghty commaundement together with almighty God the father: yet marke whitherto he abased him selfe for our cause.

He toke vpō him mans nature subiecte to al the iniuries of our wretched state and conditiō: and dying, offred vp him selfe a sacryfice for our sinnes in the aulter of the crosse: & wheras before the priest of Moses lawe was woonte to pourge synnes by the offryng of a beastes bloude, he

purged the offences of all mankynd by shedyng of his owne holy bloude, and by this abasyng and humblyng of hymselfe gate so greate glory, that after he was reliued, and retourned into heauen, he sate on the ryght side of the maiestie of God the father, wherein he was alwayes egall vnto hym as touching his diuine nature. But his maiestie more plainly appeared vnto the worlde thorowe his humilitie, in somuche that he, who semed before more lowe and abiecte then the loweste, is now greater, and so takē, not only then the prophetes, but also then the Angels selves: and so much the greater, as the name of a sonne hath in it more dignitie then the name of a seruaunt. For this worde angell is a vocable or worde signifying a ministre, and is a name agreyng to an inferio<sup>re</sup>. Vndoubtedly high and great is the dignitie of aungels, for that they alwayes assyste the father, and beholde hys visage. And amonge them there are some that excell the rest in dignitie.

The texte.

For vnto which of the Aungels sayed he at any tyme? Thou art my sonne, thys daye haue I begotten the. And agayn<sup>e</sup>▪ I wyll be hys father, and he shalbe my sonne. And alayne, when he bringeth in the first begotten sonne into the world, he sayeth: And <sup>•</sup>era<sup>•</sup> the Aungels of God worshyppe hym. And vnto the Aungels he sayeth: He maketh his angels spyrites, & his mynisters a flame of fire. But vnto the sonne he saith: Thy seate (O God) shalbe for euer and euer. The scepter of thy kyngdome is a ryght scepter. Thou hast loued ryghtewesnes, and hated iniquytie. Wherefore God euen thy God, hath anoynted thee with the oyle of gladnes aboue thy felowes.

But vnto what Aungell dyd God euer geue so great honour, that he vouchsafed to call hym by the name of his sonne? wheras he speaketh vnto Christe in the mysticall psalme in this wyse: thou art my sonne, I haue begotten thee to day. And again: I will be his father, he shalbe my sōne. For he made angels of nought, but his sonne he begate of his owne proper substaunce, lyke in euery thing & egall vnto hymselfe. Agayne when in the mysticall psalme he bryngeth his sonne into the worlde, hauing vpon hym the habite of mans body, he speaketh in this manour: And let al the angels of God worshyp hym. True it is that seruauntes are honoured, but the sōne (who is egall with the father) is adored & worshypped. But where holy scripture expresseth the dignitie of aungels, what sayeth it▪ who maketh (sayth the scripture) his angels, spyrites, & his ministers a flame of fyre. That angels were created, that haue they comen with o<sup>th</sup>er thinges which were likewise created of almighty God. That they were made spirites and mindes free from the mortalytie & corrupcion of mans body, & that they alwaies burning with godly charitie assiste their maker, as quicke and nimble ministers of his godly wyll, & commaūdelment, therin vndoubtedly they excell vs. But howe much greater are the wordes that he speaketh vnto the sonne? Thy seate, o God, shalbe for euer and euer, the scep<sup>re</sup> of thy kyngdome is a right

scepter. Ye heare how the name of God is geuen vnto the sōne: ye heare howe the seare of a king|dome, is geuen him: of a kingdome, I saye, that neuer shall haue ende.

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It foloweth in the same Psalme. Thou hast loued ryghtuousnesse, and hated iniquitie, wherfore God, euen thy God, hath enoynted the with the oyle of gladnesse aboue thy felowes. Ye heare that he was specially enoi•lted of God the father aboue all hys felowes, eyther men, or aungels.

The texte.

And thou Lorde in the begynning haste layde the foundation of the earth, and the hea|uens are the workes of thy handes. They shal perishe, but thou endurest. But they all shall waxe olde also as doth a garment, & as a vesture shalt thou chaunge them, and they shalbe chaunged. But thou arte euen the same and thy ye•es shall not fayle. Vnto whych of the aungels sayd he at any tyme? sitte on my right hande tyll I make thyne enemyes thy fore stole. Are they not all ministryng spyrites that are sente to minister for theyr sakes which shalbe heyres of saluacion?

And agayne marke howe muche autoryt•e is geuen the sonne in an other Psalme: and thou Lord (sayth the Prophete) in the begynning haste lay|ed the foundations of the earth, and the heauens are the workes of thy handes. They shall peryshe, but thou endureste, and they all shall waxe olde as doth a garmente, and as a vesture shalt thou winde them aboute, and they shall sodaynly be chaunged, but thou art euen the same, and thy yeares shal not fayle. To what aungell were these wordes euer spoken, or els this that is redde in an other Psalme? Sytte on my ryght hand till I make thine enmies thy footestole. Therefore neither autoritie to create, neither the maiestie of a kindome, is geuē vnto angels, but they all (howe greateso euer they be) are spirites appoynted to serue, the which are of|ten tymes sente into the worlde, to assiste suche as shalbe thenheritours of euerlastyng saluacion. Such vndoubtedly are the disciples and folo|wers of Christe.

The .ii. Chapter.

The texte.

Wherfore we ought to geue the more erneste he•e to the thynges that are spoken vnto vs, lest at any tyme we peryshe. For yf the worde which was spoken by angels was sted|fast: And euery transgression and disobedience receyued a iuste recompence of rewarde: howe shall we escape, yf we despyse so greatesaluacion, whiche at the fyrst beganne to be preached of the Lorde hym selfe, and was confirmed vnto vs warde, by them that hearde

i? God beating witness therto, both with signes and wondres also, & with dyuers myracles, & gyftes of the holy ghost, accordyng to hys owne will. For vnto the aungels hath he not subdued the world to come, wherof we speake: but one in a certayne place witnesseth, saing: What is man that thou art mind full of him? Or the sonne of man that thou visitest hym? Thou madest hym a litell lower then the angels: thou haste crowned hym wyth honour and glory, and haste sette hym aboue the workes of thy handes. Thou haste putte all thynges in subieccion vnder hys feete. In that he put all thynges vnder hym, he lefte nothing that is not put vnder him. Neuertheles, we se not yet al thinges subdued vnto him, but hym that was made lesse then the angels, we se that it was Iesus, which is crowned with glory and honour for the suffering of death, that he by the grace of God, should taste of death for all men.

**M**oreouer that I haue so largely declared the dignitie of our sauour, is for this entent, that the greater he is whome the father hath sent into the worlde for our saluacion, the more diligent hede we maye geue to such thynges as he hath spoken vnto vs lest at any tyme we forgette those thynges which the father hath taught and shewed vs by hym. Highest is he that sent hym, and a greater ambassadoure coude he not send.

Hys pleasure was that this shoulde be the last ambassade or legacion: neyther is there any hope of saluacion if we despise this and sette it at naught, as our elders and forefathers despised Moses & the prophetes. The greater that the ambassadour is: the greater that the cleynesse and gentlenesse of God is towards vs: the greuouser shall the faute of our disobedience, or els negligence be, excepte we do after hys wordes and teaching. For yf al that God hath hither to commaunded vnto our elders by hys Prophetes or aungels (who shewed vnto Moses goddes commaundementes be of weight and autorytie: And if those were worthely punyshed that disobeyed suche thynges as were by them commaunded (bycause he semeth to despyse God, who so despyseth hys messengers) howe shall we then escape punishmente if we despise and sette at naught, not Moses commaundementes, but so ready saluacion, so notable, so euident, and suche as is frely brought vs, not by Moses, nor yet by aungels or Prophetes (agaynst whome there may be some suspicion of vanitie or lying by one meanes or other ymagyned) but by the sonne of God hym selfe, who spakenot vnto vs a farre of out of a cloude, either in a dreame, or by any other waye wherein there myght be any suspicion of deceyte or legerdemayne, but was openly heard, seene, handeled, and conuersaunte alonge tyme amonge men, declaryng by very

many and moste euydente argumentes & proofes, that he was the very sonne of God, and offeryng perfite saluacion vnto al the whole worlde thorowe faith of the gospel. And where as the belefe of this so great a thing beganne first to be taught and preached vnto the worlde by our Lord Iesus Chryst him selfe, who was not alonely the preacher of euerlasting saluacion, but also y<sup>e</sup> autoure therof: afterward the same was confirmed of them that were wytnesses of all thynges that he sayde and dyd whyles he was conuersaunte with them: and leste theyr preaching shoulde haue bene of small autorytie and litle regarded, God him self cōfirmed theyr wordes with diuerse signes of miracles and wonders, and other merueylous gyftes, the whiche that heauenly spirite diuersly dystributed vnto hys, as he thought expediente for mannes saluacion: by all which thynges it appered very manyfestly, that all thys that was done was nothing partayning to mannes power, but to the vertue and power of God, and that he who firste hym selfe, & afterwarde by his disciples shewed these thynges, was not a man onely, but God couered with the habite of mannes body: And also that he was not an aungel the mistical Psalme playnly declareth, witnessyng of Christ on this wise: what is manne that thou art mindfull of hym? or the sonne of manne that thou careste for him? Thou haste humbled him a litle while lower then angels. And streight wayes it foloweth: Thou haste crowned him with glory & honour, and set him aboue the workes of thy handes. Thou haste putte all thynges in subieccion vnder hys feete. &c. Or euer y<sup>e</sup> God created the e<sup>o</sup>rth, it was then decreed by hys godly determynacion, that whatsoever shoulde be o<sup>o</sup>erin, the same shoulde be vnder the obey|saunce and subieccion of Iesu Christe. It is not read that God gaue the seignory or Lordshippe of all the worlde (in the which aungels are also contained) to any of the aungels. For he that sayed: All thynges are to be put vnder hym, excepted nothyng that is not to be put in subieccion.

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And the prophecie of thys Psalme is partely fulfilled, and partely to be accomplished in the world to come For as yet we see not all thynges vn|der his subieccion. As yet the wicked do rebell, and there is a greate con|o<sup>o</sup>ycte bytwene the churche and the worlde. But thys we see nowe fulfilled, that. Iesus who when he was here afflycted wyth diuerse formentes, and in conclusion suffred the punyshment of the crosse, and for mans cause o<sup>o</sup>asted that whych by mannes iudgement is moste bytter and dyspleasaūt, but tasted it in such wyse y<sup>e</sup> he was not ouercome therwyth, semed here: by to be made lower then aungels, who are neyther subiecte to death, nor any greife or payne: we see (I saye) that Iesus is nowe crowned wyth so great glory and honour, that y<sup>e</sup> world perceiueth how he beyng a fau<sup>o</sup>e|lesse parsonne, and free from all synne, suffred punyshment of death accor|dyng to the wyl of God, wylling by

thys meanes to pronyde for mannes safetie. For hys death was not a punyshment for any offence by hym com|mytted, but was the mere fauour of God towards mankynde, whom he woulde of hys free beneficence and greate lyberalytie, haue to be rede|med by y<sup>•</sup> death of his moste innocent sōne Iesus Christ. And as he coulde not promote vs to the felowshyp of immortalytie o<sup>•</sup>lesse he were God: so was it not mere that he, who created all thynges, and by whose modera|tion all thynges were gouerned, should suffre y<sup>•</sup> wholly to perishe, which he created and made. Where were the sonnes kyndome yf he were alone with the father?

The texte.

For it became him, for whome are at thynges, and by whome are all thynges (after that he had brought many sonnes vnto glory) that he should make the Lord of theyr saluacion perfecte thorowe affliccions. For both he that sanctifyeth, and they which are sanctified, are all of one. For whiche causes sake, he is not ashamed to call them brethren, sayng: I wyll declare thy name vnto my brethren, in the myddes of the congregacion wyl I prayse the. And agayne. I wyll put my o<sup>•</sup>ust in hym. And agayne, beholde, here am I, and the chyl dren whome God hath geuen me.

Therefore it was thought mete & conuenient vnto almighty God the fa|ther, that the sonne beyng the autoure and chiefe causer of all men nes sal|uaciō, should, after he were tr<sup>•</sup>ed and proued by many affliccions, not on|ly purchase himselfe thenheritaunce of euerlastyng glory, but also bring wyth hym many other chyl dren, reconciled vnto the father by hys death. And therefore he toke vpon hym mannēs body, because that beyng manne, he might puryfie and pource manne of hys offences. For the priest Christ which puryfieth, and men that are cleansed and pury fied, as touchyng y<sup>•</sup> nature of man, do yssue of the same firste parent, lyke as they haue one col|men father in heauen. Wherefore the sonne of God is not ashamed in the Psalmes to call godly folke hys brethren, when he speaketh thus as followeth: I wyll declare thy name vnto my brethren, and in the myddes of y<sup>•</sup> congregacion wyl I praise thee. Doth not he here openly cal his disciples brethren▪ and againe in a certaine other place: I wyl put my truste in him. Nowe it is the parte of a proued childe, to truste his father with all hys harte.

Certes sytly the father promissed that he woulde put all thynges vnder hys sonnes fecte, there is no doubte but he wyll saue those also, with whome the sonne reygne th. Agayne in an other place in the Prophete Esaye, the Lorde calleth his disciples his children when he sayeth: I and



my children whom god hath geuen me. You heare the vocables or names of kynred.

The texte.

For asmuche then as the children are partakers of ••she and bloude, be also himselfe lykewise toke parte with them that (thorowe death) he myght expell hym that had lord|shyppe ouer death, that is to saye the deuyll, and that he myght delyuer them, whiche tho|rowe feare of death, were all theyr lyfe tyme subdu•d vnto bondage For he in no place taketh on hym the angels: but the seede of •braham taketh he on hym. Wherefore, in all thynges it became hym to bee made lyke vnto his brethren, that he myghte bee mercifull and a faythfull hye prieste in thynges concernyng God, for to pourge the peoples synnes. For in that it fortunēd hymselfe to bee tempted, he is hable to sucker them also that are tempted.

Because therefore these brethren and children whome he speaketh of, be men whiche consiste and haue theyr beyng of fleshe and bloude, he that of hys owne nature was heauenly, woulde take mans fleshe and bodye vpon hym, and therein bee made lyke vnto those whome he woulde call vnto the felowshyp of the eternall kynred, that he myghte expell hym who hadde the rule and lordeshyppe ouer death, that is to saye the deuyll, and sette those at libertie, who were alwayes subiect vnto the seruitude and bondage of Sa|tan, which thorowe death raigned ouer all mankynde. For whosoouer is in bondage and subiecciō of sinne, th• same is subiect vnto death. Now Christ neuer gaue any aungell this honour, that he woulde take hys nature vpon hym, & become his brother, or his kinseman. But according vnto gods pro|mise, he tooke on him the sede of Abraham. He was borne a lewe of lewes, a manne of man, subiecte vnto all the incommodities and euilles of our na|ture, to thirst, hunger, heate, colde, werines, payne, and death, because thys likenes should testifie the true kynred of nature, and put vs in a sure beliefe, that he woulde not forsake those for whome he had suffered so great euilles, & displeasures, and whom he had ioyned vnto hym with so streighte a bonde of alyance or consang•••itie. Wherefore it was conuenient that he should in all poyntes be made lyke vnto those, whome he woulde haue to be his bre|thren, that he might therby put them in more assuraunce to obtayne pardon, in asmuche as he, who tooke vpon hym tho•yce of an hye priest or bishop to make intercession vnto god to purge al the peoples sinnes, and to reconcile mankynde vnto the father, shoulde seme by this reason, howe he woulde •ee mercifull and faythfull to hys, not onelye for that he was of the selfe same nature, but also because it chaunsed hym to be tryed and pro|ued with innumerable affliccions of this worlde, to the intent he shoulde appeare the readyer to succoure those, whiche should be bexed with the euils and aduersities of the same.



The .iii. Chapter.

Therefore holy brethren, partakers of the celestial calling▪ consider the ambassadour and •ye priest of our profession Christ Iesus, how that he is faythfull vnto hym that put him in the offyce, euen was Moses in al his house. For looke howe much honoure he (that hath builded a house) hath more then the house it selfe: So much honoure is he counted wor|thy of more then Moses. For euery house is builded of some man. But he that orde•ned all thynges is God. And Moses verelye was faythfull in all hys house, as a minister, to beare witnes of those thynges, whiche were to bee spoken afterwarde. But Christe (as a sonne) hath rule ouer the house, whose house are we, yf we holde fast the confidence and the reioysyng of that hope, vnto the ende.

**W**herfore brethrē, now that ye be purified by the bloud of the sonne, & by the free goodnesse of God called to come to bee partakers of the lyfe celestially, to thentente you maye bee the more answerable vnto his benefites, con|sider how excellent in dignitie is Iesus Christ, the am|bassadour and bishop of your profession, that is to say, of euangelicall fayth, and howe purely and vertuously the same behaued hymselfe to godwarde, of whome he was ordeyned in the whole congregacion, lykewyse as Moyses was com|mended for that he acquitted hymselfe as a faythful minister, in all his sinal|gogue, which is the house and familie of god. But Christ deserued so much the more honour and dignitie, as the maker of the house oughte more to bee honoured then the house it selfe. For euerye house is buylded of some man. But he that hath ordeyned and made all thynges is god. Therefore Moses was so conuersant in the house of god, that he was a part or member, and not the autor and original causer therof. And verely this vertuous & godly man Moses, is woorthy to be of great autoritie among vs, because he beha|ued hymselfe faithfully in the same house, but yet as a minister or stewarde and not as a sonne: he was in an other mannes house, and the other, that is to saye Christ, in his owne. And Moses brought onely figures & shadowes of those thynges which Christe should afterwarde dysclose and open. But Christe as the maker and sonne guided his owne house, whereof we all are members whiche thorowe fayth of the gospell, bee assembled together vnto hys churche or congregacion: so that we perseuer in that we beganne, that is to wit, if we dooe styll abyde in the concorde and agreaunce of the house, and holde fast and stedfastely vnto the ende the faythe whiche the spirite of Christ hath geuen vs, and also that glorious hope, by the which as the true natural sonnes of god, and brethren of Christ, we looke for the enheritaunce of heauen. For it shall nothyng auayle vs to haue heard the doctrine of the gospell, excepte we

continually liue thereafter: Yea, the greater he is who dayned to speake vnto vs, the griuouser shall our punishment be.

The texte.

Wherefore (as the holy ghoste saieth) to daye yf ye will heare his voyce, harden not your hartes, as in the prouokyng, in the daye of temptation in the wildernes, where youre fathers tempted me, proued me, and sawe my woorkes fourtye yere. Wherefore I was greued with that generacion, and sayed: They doe alwaye erre in theyr hartes, they velrely haue not knowen my wayes, so that I sware in my wrath: they shal not enter into my reste. Take heade brethren, leste at any time there bee in any of you a frowarde herye subiecte vnto vnbeliefe, that he shoulde departe from the liuyng god: but exhorte ye one another daylye, while it is called to daye: leste any of you wexe harde harted thorowe the delceitfulnes of sinne.

Wherefore ye must call vnto your remembraunce, what the holy gost spealketh in the mistical psalme exhorting the people to obey the voice or wordes of god, leste he being prouoked dooe griuouslye punyshe them, and seclude them from the rest and quietnes promised. Today (sayeth he) if ye wil hearken hys voice, harden not your hartes, as ye did when with your murmuring and rebellion ye prouoked God, what tyme he proued your pacience in wildernes: where (sayeth he) youre fathers tempted me, as men that woulde proue whether I were he that were hable to punishe trespassers of the lawe and offenders, and they felte my wrath, and suche as woulde not beleue my woordes, sawe my woorkes, and that the space of fourtie yeres. For so long were they ledde about in wilderness what tyme they flyinge oute of Egipte, went vnto the lande where I promised them quyetenes. Wherefore I was not contented with that nacion and sayde with my selfe: They doe alwaies erre in theyr hartes folowing their owne lustes, neyther haue they knowen my wayes. And for thys their dysobedience I sware in my wrath it shoulde neuer be, that they should entre into the lande, wherein I promised them rest from the trauayls of their iourneys. Ye haue heard, brethren, God threathenyng our fathers that they should not come to the lande promysed them, onlesse they woulde continually obey his commaundementes. And we that thorowe baptism are deliuered from oure former synnes and offences, are vndoubtedly departed out of Egipte, but yet we shall neuer come vnto the immortalitie promysed vs in heauen, excepte we styll continue in the obseruaunce of fayth and christian charite. If wee looke backe vnto Egipte for|saken, that is, yf we fall agayne to the lustes of oure olde lyfe, we shal bee excluded from the felowshyp and participacion of the heauenly lyfe. Se therfore that there bee not in any of you a frowarde harte, and rebelling against the commaundementes of the gospell, or

subiecte vnto vnbelyefe, in suche wyse that the same returnyng agayne vnto the vices once forsaken, and the prynce of death the deuyll, departe awaye from thy lyuyng god. But rather with daylye exhortacions make ye one an other strong to suffer continually the paynes and trauayles of thys lyfe, whereby God tryeth oure pure and trewe fayth so longe as the tyme is called to daye, that is to saye, so longe as we beare this mortall bodye, and as yet doe trauayll, as pilgrymes and straungers in the wilderness of thys worlde, alwayes in ieopardye lest any of vs weryed with the euilles of thys lyfe, bee ledde asyde thorowe the allurement of synne from the iourneye begonne, lyke as in tymes paste the Hebrues our forefathers beeyng wery of theyr long trauailing longed after the •auoure of the pottes whiche they left behynde them in Egypte.

Page [unnumbered]

The texte.

¶ We are made partakers of Christ, if we kepe sure (vnto the cude) the beginyng of the substaunce, so long as it is far de: to day if ye will heare hys voyce, harden not your hartes as in the prouoking, for some when they herde did prouoke: howbeit not all that came out of Egipt by Moses. But with whome was he displeased fourtie yeres? Was he not dys|pleased with them that had sinned, whose carkases were ouerthrowen in the deserte? To whome swa•e he that they should not enter into his rest, but vnto them that were not o|bedient? And we see that they coulde not enter in, because of vnbelie•e.

Certeynly we are graffed in Christe by baptisme and the profession of faith, but in such wise, that we may thorow our owne default fall from him again: neyther shall we otherwise come vnto the enheritaunce of mortalitie promised vs, excepte we kepe sure, and constauntely vnto the ende the beginnyng and foundation of that felicitie, whiche was layed in vs by the gossell, still goyng forewarde in that was begoonne, monyshed thereto by thys saying whiche is continually spoken vnto vs: To day if ye wil heare his voice har|den not your hartes, as in the prouokyng. For some when they hearde the Lordes voyce, did then by dysobeyng the same moue hym, prouokyng hys wraethe; and indignacion agaynst them. Howbeit al dyd not so whiche came out of Egipt vnder y• conducte of Moses. And vnto these that were not dis|obediente it was geuen to come vnto the lande flowing with milke and ho|ny: With whome was he dyspleased fourtie yeres? Was it not with them that had offended? howbeit these entred not into rest, but their carkases were ouerthrowen in wilderness: with whome elles was he so muche dyspleased that he sware they should neuer entre into the reste promised them, but with those whiche obeyed not the voyce of god? we see then that god was on

both sydes trewe, who bothe perfourmed to the obedyent what he promissed thē, and to the disobedient that he manaced them with all. The obedyente came thereunto by their pacience: the other coulde not entre in because of theyr vnbelyfe and incredulitie.

#### The .iiii. Chapter.

The texte.

Let vs feare therfore, lest any of you (for a•yng the promise of eu•eyng into his •est) should seme at any time to haue been disapointed. For vnto vs is it declared, as wel as vn|to them. But it profited not them, that they heard the worde, because thei whiche heard it, coupled it not with fayth. For we which haue beleued, doe entre into his reste, as he said: Euen as I haue sworne in my wrath, they shall not entre into my •este. And that spake he verely longe after y• the workes were made, and the foundation of thy world layde. For he spake in a certaine place of the seuenth daye on this wise: and god dyd rest the seuenth date from al his workes. And in this place agayne: They shal not entre into my reste.

**T**hat Moses was vnto oure forefathers and elders, thesame is Christe nowe vnto vs. And it was a worldely reste where|unto they hastened. We goe vnto the reste celestiall. Lette vs therfore feare to despise the voyce of God who daylye speaketh vnto vs by the ghospell, leste lyke as many of them were through their owne defaulte disapointed of the hope and

expectacion of the rest promised, so may it chaunce that some of vs also seme to haue bene disapointed, and not to haue attained thende of hys iourney. For vnto vs is shewed a muche more blisful rest, and that by a more certayn and faithfull ambassadour, then vnto them. But it auayled them nothyng that thei receiued the promise of rest, and hitherto heard the voice of the lord, because thei beleued not the same after thei had heard it. For we which haue geuen credence vnto the lordes voyce, doe enter into the true rest that shalbe free from the vnquiete busines and troubles of worldly euils, as on the con|trary parte, he denieth that they shal enter in, who haue not beleued, saying: As I haue sworne in my wrath, they shall not entre into my rest, wheras ne|uertheles the first rest of god had already bene many yeres before, euen then, when at the creacion of the worlde, his woorkes were perfitey finished: and in a memorial hereof, the lewes dooe celebrate their resting daye. For scrip|ture speakyng of the firste reste whiche chaunced on the seuenth

daye after the creacion of the worlde, sayth: And the lord rested on the seuenth day from al his woorkes. And agayne in this place that I alleaged out of the psalme, he made mencion of the seconde reste whiche refreshed the Hebrues with the harborow of the lande of Palestine, after they were weried with long trauail and iourneying, saying: they shall not entre into my rest.

The texte.

Seeing therefore it foloweth, that shine muste enter therinto, and they (to whome it was first preached) entred not therein for vnbeliefes sake, he appointeth a certayn daye after so long a tyme, saying in Daud: (as it is rehearsed) thys day if ye wil heare his voyce, har|den not your hartes. For if Iosue had geuen them reste, then woulde be not afterwarde haue spoken of an other day. There remayneth therefore yet a reste▪ to the people of God. For he that is entred into his •est, hath ceased also from hys owne woorkes, as God dyd from hys.

Sith therefore it foloweth of these authorities, that God first entred in to his reste after he had made the worlde, and fewe entred into the seconde reste for theyr vnbeleifes sake: and consideryng also that the promise shall yet be as voyde excepte some entre therein, forasmuche as our forefathers are ex|cluded therefro, vnto whome reste was promised by figures and shadowes of the lawe, the which reste thesame yet, vnto whome it was promysed, neuer intred into: there is againe in the mistical psalme an other day appointed by the mouth of Daud, after so many yeares that the lande of Palestine was possessed, the which day the sayed prophete calleth not the seuenth day, but|this daye, as it hath bene nowe oftentimes rehearsed before. This daye if ye will heare hys voice, harden not your hartes. For yf that Iesus the sonne of Naue, (who beeyng capytayne certayne of them entred into Palestine) had geuen trewe reste vnto the Israelites, God woulde not afterwarde haue made mencion of an other day by the mouthe of Daud, els might they haue sayde: what newe reste speakest thou of vnto vs, fence we alreadye enioy the reste promised reyguyng in the lande of Iewrye? Therefore there remaineth a certayne other restyng daye vnto the people of God: there remaineth an o|ther reste, not in Palestine, but in the countrey celestiall, whitherto we ha|sten Iesu Christe beeyng our capytayne: but yet it shall neuer chaunce vs to attayne thesame, excepte wee haue kepte here purely withoute violacion, the

resting day of the gospels, abstayning from all the woorkes of this worlde. For whosoever hath entred into this true rest of God, hath nowe likewise

rested from his woorkes, as God rested from hys, after he had created and made the worlde. For he is brought into that life, where there is no vnquietnes, neyther of labours, nor of griefes or paynes.

The texte.

Let vs study therfore to enter into that rest, lest eny man falle after the same ensample of vnbelefe. For the worde of God is quyeke and myghty in operacion, and sharper then any two edged swerde: and entreth through, euen vnto the diuiding a sunder of the soule & the spirite, and of the ioyntes, and the marie. And is a discernor o the thoughtes and of the intentes of the herte: neither is there any creature that is not manifest in the sight of him. But all thinges are naked and open vnto the eyes of him, of whome we speake.

Therefore whiles we as yet trauail as straungers in the wildernes of this lyfe, let vs not stande still, let vs not looke backe, but with continuall endeuyre, and feruent desire, hasten to that true rest, whereunto our Capiltayne Iesus calleth vs, and let it not be long of vs that any of vs fall by the waye as our forefathers dyd. For we shall haue no lesse punyshement then they had, if we doe likewise offende. Neyther is that punishment litle to be regarded or passed on, that Christ Iesu the worde of god, threareth with. For he is quicke and strong in operacion, and sharper then any two edged swerde, not onelye cuttyng the membres of the bodye, but also the moste inward affections of the mynde: insomuch that he cutteth a sondre the soule from the spirite, and disseuereth the ioyntes, and the marye, beeyng a discernor of the secrete thoughtes and ententes of our harte: and so trew is it that no parte of mans thought is vnknownen vnto him, that there is no creature at all neyther in heauen, nor vnder the yearth, whiche is not manifeste vnto his syght, but al thynges are naked and open to the eyes of hym, vnto whom we muste geue an accomptes of our lyfe. As in times paste the mourmyng of the Hebrues was not vnknownen vnto god, and as there neded no swerde to destroye them, but his onelye commaundement: so shall not that man be vnknownen vnto Christ, who after he hath once professed a christian lyfe, priuely loueth worldly thinges, and doth not with pure minde and affeccion hasten vnto the reste promised.

The texte.

Seyng then, that we haue a greate hye priest which is entred into heauen (euen Iesus the sonne of god) let vs holde the profession of our hope. For we haue not an hie priest which cannot haue compassion on our infirmities, but was in all pointes▪ tempted, like as we are: but yet without synne. Let us therefore goe boldly vnto the seate of grace, that we maye obtayne mercie, and finde grace to helpe in tyme of nede.

Seeyng then we haue an hye priest who is verely great, Iesus Christ the sonne of god, whiche after the sacrifice made for our reconciliacion entred not into the moste secrete parte of the temple made with handes, but into heauen, to make the father mercifull vnto vs: Let vs abide stil in our professiō folowing the way that he hath shewed vs, and hastening to those thynges whiche he hath promised. Let not his greatnesse feare vs, but his mercye rather encourage vs. Trueth it is that he dwelleth in heauen, but he was before a man conuersaunt in earth. Let vs not therefore ymagine that we haue an hye priest which cānot take compassion on our infirmitie.

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He was tempted withall kynde of euils the which oure lyfe ys combred with all, howbeit he retourned agayne into heauen a conquerour, to then|tent y<sup>e</sup> we trustyng on hys ayde, shoulde not be weried or ouercome with afflictions, but courageously goe thorowe vnto the reste of euerlastyng felicitie the whych he came vnto. For he was for no other cause afflicted, beaten, spytte vpon, and crucified as an harmfull person, where he was innocent and gyltlesse, but onely to purge vs (who are in very dede hurt|full caytifis, and inners) from al oure sinnes and iniquities. He hath not tha<sup>••</sup>ged hys affeccion towards vs, so that we tourne hym not away from vs by oure owne vicyous behaioure and frowardnesse. Therefore trustyng on hys mercy, let vs goe vnto hys seate, not hys terrible, but appesable seate, whych is ready to helpe, and not to destroye vs: let vs come boldly putting no doubtis to obtaine mercy at his handes, wherby dure synnes maye be pardoned, and grace also geuen, that maye furnyshe vs with heauenly gyftes, and helpe vs so ofte as nede shall require. For we muste desire no aydes but of hym onely, of whome we truste to haue ou<sup>•</sup> rewardes.

The .v. Chapter.

The texte.

For euery hye pres<sup>•e</sup> that is taken from amonge men is ordained for men, in thinges per|tayning to God, to offer giftes and sacrifices for sinne: which can haue compassion on the igno<sup>•a••</sup>te, and on them that er<sup>•e</sup> out of the waye, <sup>•o•</sup>asmuch as he hym selfe also is com|passed with infyrmitie. And for the same infyrmities sake, he is bounde to offer for sinnes, as well for hym selfe, as for the people. And no man taketh honoure vnto him selfe: but he that is called of God, as was Aaron.



**F**urthermore it is an vsage amonge the Iewes that euery hye priest chosen from amonge men, be ordayne|ned for thys purpose, y<sup>e</sup> in such businesses as chaunce betwene God and man, he as a mediatoure betwene both, maie make intercession for menne, in such wise that yf God be any thyng dyspleased wyth mennes offences, he may appease his wrath by giftes and sa|crifices duely offred: the which hie priest for the dig|nities sake of hye priesthoode, canne in suche wise do muche with God, that he is not yet free from mannes infirmitie, to the<sup>e</sup> tent he maye be the readyer to take compassion on them, who haue sinned thorowe erreure and ignoraunce, in asmuche as he hym selfe is subiecte vnto the same infirmitie, in that he is of the selfe same nature that they be of. For suche are sooner sory for other mennes euils and dyspleasures, as haue them selues learned mercy and compassion by the tastyng of lyke euils & aduersities: and he is gladder to reamedy other mennes errors and offences, which falleth oftentimes hym selfe, or at the leastwyse is in ieopardie to fall: And for thys cause Moses priest ought as well to offre sacrifice for hys owne synnes, as he offreth for the peoples offences.

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Nowe Christ had so a tommune nature with vs subiecte vnto paynes and death, that he was notwithstanding with out all manour of synne. He had experience of payne who neuer knewe any synne. Furthermore, accordyng to the ordinaunces of Moses lawe, no man taketh vpon him and vsurpeth the honourable ministracion of hye priest hod of hys owne accorde, but he onely taketh it in hande that is called thereunto by goddes commaundement, lykewyse as Aaron was called. For he semeth vnworth<sup>e</sup> of honour, whoso by reason of ignoraunce ambiciously desireth digintie: and that man is not meete for a rowme or ministracion, whych intrudeth hym selfe into the same

The texte:

Euen so Christ also glorified not him selfe, to be made the hye prieste: but he that safed vnto hym, thou art my sonne, thys daye haue I be<sup>e</sup>otten the, gloryfyed hym. As he saieth also in another place: thou art a Prieste for euer after the order of Melchisedech. Wh<sup>o</sup>che in the dayes of his fleshe, when he had offered vp praiers & suppsicacions▪ with strong crylyng and teares (vnto him that was able to saue<sup>e</sup> <sup>i</sup> from death) and was heard because of his reuerence, thoughe he were ehe sonne of God, yet learned he obedience▪ by those thynges, whych he suffered an<sup>d</sup> he beyng perfecte, was the cause of eternall saluacion vnto al them that obeyed hym: and is called of God an hye priest, after the order of Melchisedech.

And herein also Christ gaue vs an ensample of a lawfull bishop. For he toke not vpon him of his owne accord, the glorious dignitie of an hie priest, but was allowed of hys father, who firste acknowledged Iesus to be hys true sonne, when he sayed: Thou art my sonne, thys daye haue I begotten the. And also he orde•neth hunanon after a true and lawful hie priest when he sayeth: Thou art a priest for euer after the ordre of Melchisedech. Ye haue hearde howe he was ordey•ed. Nowe herken howe he was tempted, and proued. When as yet he had a mortall body in earth, he offred prayers and supplicacions vnto god the father, who could haue preserued him from the punyshment of the crosse, excepte he had bene more desyrous to prouyde for mannes safetie by the death of hys sonne. He offred them with seruent affeccion, greate crying, and plentifull teares, and was hearde by reason of hys charytie and soueraygne dignitie with the father. He obteyned hys desyre. For hys wyll and desyre was not to escape the punyshment of the crosse, but to procure vs soule health by hys death. He felte greate feare, he felte the torment & anguyshe of death, but the loue that he bare towards mankynde preuayled. He was the sonne, and coulde haue obtainyd any thyng of the father if he had desired it: but thus was it thought to be more conuenient for our health, that he beyng afflicted with all manour of euils and aduersities, should geue vnto his a rule of perfite obedience euen to the punyschement of the crosse. Do ye aske what auayled thys pacience of oure priest? He was so proued and tryed euery waye, that nothyng shoulde bee lackyng in hym: he saued not onely hymselfe, but was the cause of saluaciō to all that folowe thys ensample of obedyence. For he obtainyd of the fa|ther that all those whiche woulde de hys felowes in suffryng afflictions, shoulde also be partakers with hym of hys kyngdome.

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Page viii

And for this sacrifyce duely made, he was called of the father an hie prieste after the ordre of Melchisedech.

The texte.

Wherefore we woulde speake many thynges, but they are harde to be vttered: seyng ye are dull of hearinge. For when as concernyng the tyme, ye ought to be reachers, yet haue ye neade agayne that we teache you the firste princyple of the worde of God: and are become suche as haue neade of mylke: and not of stronge meate for euery man that is fed with mylke, is ••expert in the worde of ryghtewesnes, for he is but• a babe. But strong meate belongeth to them that are perfecte euen those, which (by reason of vse) haue theyr wyttes exercysed to discerne both good and euyl.

Nowe who was this Melchisedech, and howe conueniently he figured the sonne of God, I would largely entreate, but it shalbe very harde for me to

declare all thynges vnto you, because your eares are not receyuable of this matter, but to weake to awaye with a sermon of suche length and difficultie. And herein I am constrained to requyre in you more diligence and feruent desyre to goe forward, who, notwithstanding you haue so many yeares professed Christe, that for the quantitie and space of tyme ye should be teachers of other men, yet haue you nede to bee taught of me agayne the first principles, and as a man would saye, the. A. B. C. of holy scripture, the whiche is wonte to be taught vnto those, as vnto children, who thorowe baptisme are borne agayne vnto the gospell: and you, whome it behoued nowe to be strong and stablished in euangelicall Philosophie, haue nede as yet lyke tendre babes to be fed with the mylke of lowest doctryne: rather then be meete to receyue the strong meate of higher learnyng. As yet you continewe styll, and as one would saye, crepe in the historye of holy scrip|ture, and ryse not vp to the more hydde and mysticall vnderstandyng ther|of. Nowe he that is such a one that he hath nede as yet to be nourished with mylke, is ignoraunt, and not strong ynough to heare the rygheousnesse of the gospell, whiche is not founde in thistorye, but in allegories. And ther|fore he is not receyuable of that preachyng, wherby we are taught perfitte rygheousnesse, because he is as yet a babe in Christ, lately graffed in his body, in such wise that he may by litle & litle aspire to greater thinges. Furthermore the strong meate of more profounde & misticall vnder|standyng, pertayneth to those whiche are growen, and become per|fitte, euen to those, who by long and cōtinuall practise haue their wyttes exercised to discerne both good and euyll. He that is a chylde and nouryshed with mylke, lyueth verely, but yet he hath not gotten hymselfe that strength by eustome and age, wherby he is able to choose out for him|selfe of euery thyng the best, and loketh not to haue an other to put mylke, or chyldes meate chawed be|fore into his mouthe.

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#### The .vi. Chapter.

The texte

Therefore leāuing the doctrine that pertayneth to the beginning of christen men, let vs go fourthe vnto perfeccion, not laying agayne the foundation of repentaunce from dead workes and of faith towarde God, of baptisyng, of doctrine, and of laying on of handes, and of resurrection from death; and of eternall iudgemente. And so will we doe, if God permytte. For it cannot be that they which were once lyghted, and haue tasted of the hea|uently gyfte, and were become partakers of the holy ghost, and haue tasted of the good worde of God, and of the power of the worlde to come, yf they fal awaye (and as concer|nyng them selues crucifye the sonne of God a freshe, and make a mo•ke of him) that they ••ou•d be renued agayne by repentaunce

**W**herfore let vs, who ought now to haue ceased to be a|ny lenger children in christian Philosophie, omytting the processe wherwith the ignoraunt are wonte to be taught their first prynciples, go forth vnto perfeccion, and not euer to stande styll aboute the often laying of the foundation of repentaunce. For the fyrst degre vn|to christendome is, to be repentaūte for our former lyfe, and to forsake sinne. Next of all it is requyred, that we be taught that true innocencie a soule helth is to be hoped for of God: then forthwyth that we be poured by holy baptism from the filthynesse of oure synnes, and restored agayne vnto the state of innocencie: then that we re|ceiue the holy gost by laying on of hādes, and beleue the resurreccion of the dead to come, and also that last iudgement, which shal awarde some to eter|nall felicitie, and other some to euerlastyng paynes, and damnacion. It is endughe for vs to haue once learned, once professed, and once beleued these thynges. It shoulde be a thyng dysagreable to all reason, if that after we haue been taught these forsaide principles, we so behaue our selves here|after, that it be nedefull to haue the same often tymes repeted and taught vs agayne, the which are taught for this purpose, that they shoulde be the foundation of the edifice whiche is to be buylded there on. But after we haue learned suche principles, it shalbe our partes to do our dilygente en|deuoyre that we may by daily encrease of vertue & godlinesse, become great and perfite, & that the noble building of golde, syluer, and precious stones, of vertues and godly workes maye ryse, and be rered vp from the foun|dacion once layed euen to the hyghest toppe. It is our duetie to employe our diligence to thys ende, that we maye fynishe the thyng we go aboute, if God be fauorable vnto our attemptes, without whose ayde mannes en|deueyre is able to bryng, nothyng tō effecte. After that we haue once begun this course or trade of lyfe, we ought not to turne our backes, not to make resistance, not to returne vnto the thinges once forsaken, but still to goe foy warde to greater thynges and of higher perfeccion. It were the greatest follye that myght be, for a manne to haue recourse vnto that thyng, whiche neyther ought, ne can be repeted and ministred agayne.

For it is not possible for them whych haue once forsaken the darckenesse of theyr former life, lyghtned by the doctrine of the gospell, and now hauing theyr synnes forgeuen thorowe baptysme haue felt the free beneficence and greate liberalitie of God, and the gyfte of heauen, wherby he releaseth at once all our synnes, and geueth vs grace to lyue well: and afterwarde by laying on of the priestes hand haue bene made partakers of the holy ghost, by whome they haue begonne to beleue the blessed promises of euerlastyng lyfe, and now (as it were) to take a saye & foretaste of the power of y<sup>e</sup> worlde to come: it is not possible, I saye, for them, if they fall agayne thorowe negligence into there former

abominable lyfe, to be renued by repentaunce, the which thing hath once bene done already in baptisme, where as the olde manne is once cast away with his dedes, and a newe creature commeth out of the bathe or water. For suche as requyre to be renued agayne thorowe re|pentaunce, after they haue often tymes fallen againe vnto theyr former sin|full lyuyng, what goe they els aboute, but, as concernyng them selves, to crucyfie the sonne of God a freshe, and make, as it were, a iestyng stocke or mocke of hym? He hath once died for vs, and we haue once dyed with hym in baptisme. He hath once rysen agayne, and wyll neuer dye any more. In semblable wyse muste we so rise againe with him in a newe lyfe, that we fall not eftsones into the dead lyfe once forsaken, and by that meanes prouoke God so much the more vnto wrath & indignaciō, as he hath the more bo•n|tuously shewed hys lyberalitie vpon vs. Our industrie and diligence ought to be answerable vnto hys liberalytie, and bo•teous goodnes towards vs. He hath put in vs certayne sedes of vertue and goodnesse, and therfore we also must do our diligence, that the same may growe and come to good.

The texte.

For the earth whyche drinketh in the rayne that cometh oft vpon it, and bry•geth forth herbes meete for them that dresse it, receaueth blessing of God. But that grounde which deareth thornes & briars, is reprobued, and is nye vnto cursing: whose ende is to be burned. Neuertheles (deare frendes) we trust to se better of you, and thinges which accompany saluacion, thoughe we thus speake. For God is not vnryghteous that he shoulde forget your worke and labour that procedeth of loue: which loue ye shewe in hys name, which haue ministred vnto the saynetes, and yet mynyster. Yea, and we de•re that euery one of you shewe the same dylygence to the full stablishyng of hope, euen vnto the ende: that ye faynte not, but be folowers of them which thorowe fayth and pacience receyue the enhe|ritaunce of the promyse.

For the earth which hath dronken in the rayne that falleth oft vpon it, & hath brought forth herbes profytable to them that tyll it, is praysed of God for that it is not barayne, nor kepeth doune and strangleth the sede, whych is therein sowed, without any frute or profyte. But that grounde whych aflter good seed receiued hath brought forth thornes and thystles, is yuell, and •ye vnto goddes cursyng, whose ende is not to be mowed downe, but to be •u•ned. And these thynges speake I (dearly beloued) only to exhorde you, & not because the wordes I haue spoken of a baren earth maie well be appliēd to you. Naye rather I haue conceyued a better opynyō of you then so, wherby I am ascertayned, that by goddes helpe you shall attayne saluaciō, rather then be damned, albeit this similitude vsed I because to styre vp

in you the desire of godly & chrystian lyuing, lost you waxing fainte againe, come by litle and litle to vtter confusion. God wyll helpe you if you do your endeuyre to attayne better thynges. For he is not vnkynde, nor vnrighteous in suche wyse that he wyll forget your good dedes, & the labour ye haue susteyned, not for renownte, or vauntage sake, but for the loue of his name, the which loue ye haue shewed by dedeselfe, who both hertofore haue ministred of your goodes & benefites vnto the saintes (by whom Christes name is preached) and yet do ministre at thys present. Furthermore I haue spok• these wordes because I am desyrus that ye all (among whome there are many the which are fainter then I would they shoulde be) perseuer in your doynge, and not onely that, but also dayly profite more and more tyll ye come to perfeccion, that wher as I haue nowe a good hope of you, I may haue a sure confidence and belefe, perceyuing you styll to go forward, and to be nothing nye the daunger that such are in, as thorow a slowthful faintnesse fall agayne by litle and litle to theyr oldelyfe, but rather to folowe the steppes of those, who beleuing Christes promyses, and hauing sure hope of heauenly rewardes attayne the enheritaunce of the lyfe immortall, whych God hath promised vnto hys in y• kyngdome of heauen. Suche as dystrusting goddes promyses loked backe vnto Egypte forsaken, neuer came vnto the lande of behest, but Abraham, who agaynste all naturall reason constantly beleued goddes promises, obtayned that he taried for.

The texte.

For when God made promesse to Abraham, because he had noue greater to sweare by, he sware by hymselfe, saying: Surely, I wyll blesse the, and multiply thee in dede. And so afterthat he had taried patiently, he enioyed the promes. For men verely sweare by him that is greater then them selues, and an othe to confyrme the thyng, is to them an ende of all strife. So God wylling very aboundantly to shewe vnto the heyres of promesse, the stablenesse of hys counsell added an other that by two immutable thynges (in whiche it was vnpossyble that God shoulde lye) we myghte haue a strong conslacion, whiche h•lther to haue fled, for to holde fast the hope that is sette before vs, whiche hope we holde as an auere of the soule both sure and stedfast, which hope also cutreth in into those thynges which are wyth in the vayne, where the forerunner is for vs entred, euen Iesus that is made an hye priest for euer, after the order of Melchisedech.

For God, to thentent hys promyse shoulde be the better beleued, sware an othe the which amonge menne is wonte to be compted the surest gage that canne be. He sware by hymselfe, because he had none greater then himselfe to swere by: He sware in thys wise: I sweare by my selfe, because

thou dyddest thys thing, and sparedst not thy onely begotten sonne (Isaac) for my sake, I will blesse the, and multiplye thy seede as the starres of heauen, and the sande that is in the sea shore. Therefore after he hadde perceiued the constancie of thys olde manne, who sticke not to sle, euen hys owne sonne i•whome semed to be al the hope of his of spryng and posteritie, he confirmed that thyng by an othe which he promised before. For he hauyng to do with man, condescended to the fashions & manours of man. Men to aggrauate theyr othe doswere by hym that is greater. And if they haue any doubte or controuersie amonge thē selves, the same is discussed & ended by the confirmation of an othe. And for this cause when God would notably declare the stableness of hys counsell, vnto the heyres of promyse, he added an othe,

lest any man myght suppose that he wouldelye, who had bounde hymselfe wyth two bandes, fyrst by promyse, and then by an othe: and to thentent also that we beeyng stablished in a sure belefe myght haue a strong consolacion in the aduersities of thys worlde: we, I saye, that haue not sette our felicitie in the pleasures of thys presente lyfe, but haue fled hytherto to obteyne the hope that is sette before vs in the worlde to come, the whiche hope wee holde fast in the meane tyme in the stormes of this worlde as a stedfaste and sure ancre of the soule, not fasteued in transitorye thynges, but in heauen, for that it stretcheth it selfe euen to those thynges that are wythin the vayne whereas no mutacion is, but all thynges are stable and euerlastyng. Thys is that in warde parte of the temple, into the which Iesus Christe, runnyng thither before vs, and shewing vs the way, hath entred, to make intercessiō for vs vnto the father: who is made an hye priest for euer after the ordre, as I sayde in the begynnyng, of Melchisedech.

#### The vii. Chapter.

The texte.

This Melchisedech kyng of Salem (whiche beyng prieste of the moste hye God, met Abraham, as he returned agayne from the slaughter of the kinges and blessed hym: to whō also Abraham gaue tythes of al thynges) fyrst is called by interpretacion kyng of righte|ousnes: after that, kyng of Salem (that is to saye kyng of peace) withoute father, without mother, without kynne, and hathe neyther beginnyng of dayes, ueyther yet ende of lyfe: but is likened vnto the sonne of God, and contynueth a priest for euer.



**N**Owe sens the processe of our wordes hath broughte vs algayne to the mencion of Melchisedech, lette vs consider what a man he was, & by what reason he bare the fygure of our prieste. For wee reade that this Melchisedech king of the Citie called Salem, was au hie pryest of the most hie God, the whiche Melchisedech mette Abraham in hys retourne from the slaughter of the three kynges, and blessed hym for his valiaunte acte, vnto whome Abraham also gaue tythes of all hys goodes. Fyrste Melchisedech by verye interpretacion of name, is called the kyng of ryghteousnesse: then by the tytle of his kyngdome, he is called kyng of Salem, that is to saye, kyng of peace: who, as it is said, had neyther father, nor mother, nor pedigrew, nor begynning of dayes, nor end of lyfe. But of hym it is spoken (whiche verelye agreeth wyth the sonne of god) that he contineweth a prieste for euer. And so farfoorth eueryethyng algreeth derye well wyth our hie pryeste Christ, who ordained the kyngdome of ryghtuousnesse, who is the prynce of peace, who, as touchyng his deitye had neither father in earth, nor mother, whose pedigrew no manne is hable to declare, who had neyther begynnyng, nor shall haue ending, whose priest|hoode continueth for euer, and purifyeth all that beleue in hym vnto the worldes ende. Nowe let vs consider the dignitie of the same Melchisedech and ho we farre he excelled the pristres of Moses lawe Abraham so greate a patriarke dyd not onley vouchesafe to receyue blessing of hym after he had sleyne the kynges, but also gaue hym tythes of the syoyles.

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The texte.

Consider what a man this was, vnto whome also the patriarke Abraham gaue tithes of the spoyle. And verelye those children of Leui, whiche receyue thoffice of the priestes, haue a commaūdement to take (according to the lawe) tithes of the people, that is to saye, of theyr brethren, yea thoughe they sprong out of the loynes of Abraham. But he whose kinred is not counted among them, receiued tithes of Abraham, and blessed him that had the promises. And no man denyeth, but that he whiche is lesse receyueth blessing of hym whiche is greater. And here men that dye, receiue tithes. But there he receiue tithes, of whom it is witnessed, that he liueth. And to say the trueth, Leuy himselfe also, which vseth to receiue tithes, payed tithes in Abraham. For he was yet in the loynes of hys father, when Melchisedech mette Abraham.

And the lawe of Moyses commaunded this, that they whiche came of the lineage of Leui, shoulde succede in the ministracion of priesthoode, and receiue tithes, but of theyr brethren alonely, that is to saye, of the

posteritie of Abraham: neither doeth the auctoritie and dignitie of the Leuites stretch any further: but Melchisedech where he was an alyaunt from the Iewishe nacion, receyued tithes of Abraham, the very auctour of the whole nacion and blessed him, of whome according vnto Gods promise, the nacion of the Iewes shoulde issue. It is out of contouersie that the lesse receiue blessing of the greater. For whose blesseth, doeth as it were, allowe by hys auctoritie that whiche is done. Nowe thauctoritie to allowe is wont to remayne in the superiour, and not in him that is equall or inferioure. And in the tribe of Leui they receiued tithes, who were also mortall menne themselues, and by whose death thesame auctoritie came vnto other. But it is sayde of Melchisedech that he liueth and continueth for euer in the preeminence of perpetuall priesthood. To conclude, whereas thauctoritie to demaund tithes came from leuy the chiefe priest vnto other priestes, yet in that that Abraham payed tythes to Melchisedech, it semeth that Leuy also hymselfe was made bonde to paye tythes, notwithstandyng that he was wonte to receyue the same of other. Therefore as they are counted of lesse auctoritie that paye tythes vnto Leuy: so was Leuy inferioure vnto Melchisedech vnto whome he gaue tythes. Some man wyll here saye: howe gaue he tythes who was not yet borne at what tyme Melchisedech mette Abraham? But forasmuche as the posteritie is in manoure counted to bee in the auctoure of the nacion, therfore I sayed after this intellection, that Leuy, who came of Abraham, gaue tithes vnto Melchisedech.

The texte.

If nowe therefore perfeccion came by the priesthood of the leuites (for vnder that priesthood, the people receyued the lawe) what neded it furthermore, that another priest shoulde ryle to bee called after the ordre of Melchisedech, and not after the ordre of Aaron? For yf the priesthood bee translated, then of necessitie must the lawe be translated also. For he of whome these thinges are spoken, pertaineth vnto an other tribe, of whom neuer man serued at the aultare. For it is euidente that our Lorde sprong of the tribe of Iuda, of which tribe spake Moses nothing concerning priesthod. And it is yet a mere euident thing, it after the similitude of Melchisedech, there arise an other priest, which is not made after the lawe of the carnall commaundemente, but after the power of the endeles lyfe. (For after this maner doth he testifie: thou art a priest foreuer, after the ordre of Melchisedech.) Then the commaundemente that wente afore, is dissanulled, because of weakeynes and vnprofitableness.

Yf so be that perfyte religion and holinesse dyd depende vpon the Leviticall priesthood, as it semeth vnto the Iewes, because the lawe was geue vnder Aaron who was of the trybe of Leuy, what needed then agayne another priest to rise, who, as it is written in y<sup>e</sup> mystical psalme, should be said to

be instituted not after the ordre of Aaron, but after the order of Melchisedech? For seeyng the auctoritie and fourme of the lawe is ioyned with the fourme of priesthood, it is nedefull if priesthood be translated into an other fourme, that the fourme of the lawe bee lyke wyse translated and chaunged. Certes the chaunging of the tribe sufficiently declareth, that the manour or fourme of priesthood must nedes be chaunged. For he whome the prophecie of the psalme speaketh of, was none of the tribe of Leut, but of that be wherof neuer man as yet serued at the aulter, because it is euydent that our lorde Iesus sprong of the trybe of Iuda. But when Moses did institute the rite, and auctoritie of priesthood, he made no mencion of thys priesthoode whiche shoulde bee of the same kynred with the tribe of Iuda. Furthermore that the priesthood whereof the psalme speaketh is not the same manoure of priesthood that Moses priesthood is of, it doeth appeare more manifestly in that the prophecie playnely addeth these woordes folowing: After the orde of Melchisedech: signifying therby a priest vnlyke vnto Aaron, and like to Melchisedech, to thentente we shoulde vnderstande, that there is no lesse difference betwene the one persone and the other, then is betwene the rite or ceremonte, and efficacie of priesthood. What meaneth this? after the ordre of Melchisedech: nothing els, but which doeth not sacrifice beastes prescrybed by the grosse and carnall lawe, but can by heauenlye grace bryng vs to lyfe euerlasting. For the law did purifie the fleshe by washinges, and diuers purgacions: but grace purifieth our soules with a sacrifice of more strength and efficacy. For as Aaron contineweth not for euer, so his priesthood was not euerlastyng and as it is sayde of Melchisedech, that he continueth for euer, so hys priesthoode shall haue no ende. And that these thynges verelye agreeth with Christ, the mistical psalme declareth, saying: Thou art a priest for euer after the ordre of Melchisedech. The priesthood that contineweth but for a season geueth place to the euerlastyng priesthood, and the mortall hye prieste geueth place vnto the immortall. Certes as the vperfiter priesthood geueth place vnto the perfiter: euen so the vnperfit lawe geueth place to the perfiter lawe of the gospell, wherby the constitucions and lawes of Moses conteyned in the olde testament be (as it were,) dyssanulled, for that they were not of strength sufficiente, nor so profitable as they shoulde haue been.

The texte.

For the lawe brought nothyng to perfeccion, but was an introduccion to a better hope, by the whiche we drawe uye vnto god. And therefore is it a better hope, because the thyge was not done without an oth. For those priestes wer made without an othe, but this priest with an othe, by him that sayde vnto hym. The Lorde sware, and will not repente. Thou art a priest for

euer after the ordre of Melthisedech. And for that cause was Iesus a  
sta|bli•her of a better testamente.

For god woulde vs to be made perfite, but that lawe broughte nothyng to  
perfeccion: neyther was it geuen for that purpose, yet was it not geuen in  
vayne: Truelye it was geuen for a season, to thentente it shoulde be a  
cer|taine griece or stayre to bring vs at the length to a better hope. For it  
promy|sed a fruitfull lande wherein they shoulde lyue a quietlyfe, who  
had kepte the commaundementes of Moses lawe.

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The law was grosse, and so was the rewarde, but thus god prouided for  
the grosse capacities of menne, that by sensible thinges they shoulde by  
litle and litle fall in vrewith thinges spiritual. It was cōmaunded that they  
should not s•ey, that they should not steale, that they shoulde pource the  
handeling of carayne with certayne ceremonies: A lande was promised  
them wherein they should liue quietly a few yeres: but vnto vs heauen is  
promised, where we may liue in euerlasting ioye and felicitie, and in the  
meane while we are commaunded to loue euen oure very enemies. Their  
prieste when he was most deuoutly occupied about sacrifice to make  
intercession vnto God for the people, went into the inwarde partes of the  
vayle: But our priest entred euen into the very heauens, there to pleade  
our cause before god the father, whome we are made nye vnto by our  
ambassadour Christ Iesu, who is the head of the churche. For it is not  
possyble that the bodye be awaye where the head is present: And by  
reason of suche an hye prieste, we haue a surer hope then the Iewes had  
by meanes of theyr hye priestes, because theyr priestes were ordeined  
without an othe, and ours with an oth: the which god would haue made,  
to thentente we shoulde haue a more sure confidence in hys pro|mises, if  
the priest by whose mediacion we hope after the immortall felicitie  
promised vs, were by an othe approued an euerlastyng hye prieste and  
that of god, which otherwise can not lye. For thus speaketh he in the  
propheticall psalme: The lorde sware and will not repent, thou art a priest  
foreuer after the ordre of Melchisedech. Therefore looke howe muche  
difference there is betwene heauen and yearth, betwene thynges that  
lasteth for a tyme, and thinges eternall, betwene those that are mortal,  
and such as are immortal, betwene worldlye thynges and heauenlye: of so  
much a better testamente was oure hye pryeste Iesus made promiser,  
and so much the certayner pro|myser, as the promyse among men  
confyirmed with an othe, is of more cer|tainty, then a simple promyse.

The texte.

And among them manye were made priestes, because they were not  
suffered to endure by the reason of death. But this man (because he

endureth euer) hath an euerlastling priesthode. Wherefore, he is able also euer to saue them to the vttermost, that come vn|to God by hym, seyng he euer lyueth to make intercession for vs. For suche an hye Priest it became vs to haue, which is holy, haemiesse, vndefiled, separate from sinners, made hiler then heauen. Which nedeth not dayly (as yo<sup>o</sup>der hye priestes) to offer vp sacryfye. Fyrst for his owne synnes, and then for the peoples synnes. For that did he once, when he offered vp himselfe. For the lawe maketh menne priestes, whiche haue infirmitie: but the worde of the oth that came synce the lawe, maketh the sonne prieste, whiche is perfecte for euermore.

Moreouer vnder the law of Moses it was needefull to haue manye priestes instituted, eyther because they shoulde execute the priestes offyce by tournes appoynted, eyther because that death woulde not suffer them allwayes to continue in theyr ministracion, and by that meanes, the promiser oftentimes chaunged was verye vncertayne of hys promise. But thys our prieste is one for all, and needeth not anye successoure, but by reason he en|dureth for euer, he hath a continuall priesthood.

Wherefore he is hable to bring those vnto saluaciō, whom he hath begun to saue, because they haue hym alwayes a redy prieste, by whose meanes they may come vnto god. For Christ liueth euer to thintēte that whensoever nede requireth, he may make intercessiō for his vnto god. For he hath not so offe|red a sacrifice that it should profite a fewe a short while, but that it should be auaylable to all men, and at al times hable to pacifye gods wrath. Therefore sens the lawe was heauenlye and perfite, it was meete that oure hye prieste shoulde also be such a one, that is to say, godly, without deceyte, vndefyled, farre seporate from the coumpanye of synners, lyfted vp aboue all the hea|uens, who needeth not dayly to offer oppe sacrifice as Moses priestes did; first for his own sinnes, and then for the peoples sinnes. For what manour of atonemakers were they, who themselves had nede to be made at one with god, vnto whome they made intercession for other mennes offences? what manour a sacrifice was that, which for sundrie sinnes was of necessitie ofte tymes to be made again? Our hye priest, who had no sinne of his owne, toke vnto him the sinnes of the whole worlde, and once offered vp a sacrifice for all menne, not a beast, but hys owne proper persone. For Moses lawe, as it was weake and vnperfite, so dyd it ordayne suche hye priestes as were sub|iect to infirmitie. But y<sup>e</sup> worde of the othe that I spake of right now, which declareth that a better lawe shall succede in stede of the olde ordeineth not e|uery man indifferently, but the very sonne of god a priest for euer more, realdy at all times and mete to make intercession for vs,

for that neyther death can take him away, neither any infirmitie let hym, to be a conueniente and perfite besecher for vs.

The .viii. Chapter.

The texte.

Of the thynges whiche we haue spoken, this is the pith: that we haue suche an hye prieste as sitteth on the ryght hande of the seate of maiestie in heauen, and is a mynister of holye thynges, and of the trewe tabernacle, whiche God pyght, and not manne. For euerye hye prieste is ordeined to offer giftes and sacrifices: wherfore it is of necessitie, that this man haue somewhat also to offer. For he were not a priest, if he were on the earth where are priestes that according to the lawe offer giftes which serue vnto thensaumple, & shadow of heauenly thynges: euen as the answer of God was geuen vnto Moses, when he was about to finishe the tabernacle. Take hede (said he) that thou made al thynges accordyng to the patron whiche is shewed to thee in the mount.

**O**f the thynges whiche we haue so largelye entreated of before, the chiefe poynte and effecte is, that hereafter we haue not in admiracion Moses hye prieste, synce wee haue one soe excellent in all poyntes that he sytteth on the ryght syde of the royall seate of god in heauen, to the entente he maye duely make, not those figuratiue sacrifices prescribed by Moses, but the trewe and heauenly sacrifices, and bee within the tabernacle,

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I meane not that figuratyue tabernacle pyched of man, but in the secrete places of the true tabernacle pitched by almightie God, disseuering heauenly thinges from earthly. Furthermore sens that euery hye priest is wonte to be ordeyned for this intente, that he may offer giftes and sacrifices to God, howe were it possible for him to be a lawful hie prieste whiche hath nothyng to offer? Nowe if it so be that an earthly priesthood were geuen to Christ after lyke manour as vnto other, then were he no priest, for that he neuer offe|red, ne offereth any of those sacrifices whiche are accustoinably offered of o|ther priestes, according to the prescripcion of the lawe, the whiche sacrifices are nothing els but shadowes, and certayne figures of the heauenly temple and celestiall sacrifyces. For whatsoever Christe did, euen in earth, because it was not done after the fleshe but after the spirite, & came from heauen and thither rēdeth, thesame compared vnto the grossenes of Moses priesthood, is woorthely called heauenly. And this god seemeth to haue

signified when prescrybyng vnto Moses a forme to buylde a temple, he speaketh in thys wise: Se thou make all thinges according to the patron whiche was shewled thee in the mounte. For Moses sawe with his spiritual iyes, an other hollyer manour of temple: an other manour of sacrifyces and priesthood, after the patron whereof, edrew out in the meane season a certayn grosse figure of thinges, till the tyme should come that god woulde haue shadowes geue place vnto trew thynges. Nowe is the same tyme already presente.

The texte.

But nowe hath he obtained a priesthode so much the more e•cellente, as he is the me|diatour of a better testamente, whiche was confirmed in better promises. For yf that first testamente had been such, that no faute coulde haue b•e found in it, then should no place haue b•ne sought for the seconde. For in rebukying them, he saith vnto them. Behold the daies come (sayth the Lorde) and I will finishe vpon the house of Israell, and vpon the house of Iuda, a newe testamente: not lyke the testament that I made with they: fathers in that daie, when I toke them by the handes, to leade them out of the lande of Egypte. For they continued not in my testamente, and I regarded them not saith the Lorde. For this is the testament that I wyll make with the house of Israel. After those dayes (saith the lorde) I wyl put my lawes in theyr myndes, and in theyr hertes I wyll write them, and I will be there God, and they shalbe my people. And they shall not teache euery man his neighbour, and euery man his brother, saying▪ knowe the lorde: For they shall knowe me, from the leaste to the moste of them. For I wil be merciful ouer theyr vnrighteousnes, and their sinnes and their iniquities wyll I thinke vpon nomore. In that he sayth a nowe testamente, he hath worne oute the olde. For that whiche is worne out and we•ed olde, is readye to vanishe awaye.

We haue an heauenly hye priest, and a priesthood worthie and conueniente for hym, so much more excellent then this other priesthood, as the new testamente of the gossell excelleth the olde of Moses, and as the promises of the new be more magnificēte and greater then the promises of the olde. There the bodyes were cleansed with the bloude of beastes: here soules are purifiled with the bloude of Christe. There a lande is promised: here are promised heauenly rewardes. And in this testament our heauenly hye priest is a me|diatoure betwene god and manne, after an heauenly manoure: If that fyrst testamente had bene suche a one that nothing hadde lacked therein, as the lewes dooe suppose, then should there no place haue beene soughte for the seconde. For it was but superfluous to adde anything where al thinges were perfite.



Nowe God complayneth that that fyrste testamente was vnprofitable, and promyseth a better, and of more efficacie speakynge in the Prophete Iere|mye on thys wyse: Beholde the dayes come, layeth the Lorde, I wyll fynishe vpon the house of Israell, and vpon the house of Iuda a newe testamente, not lyke the testamente whiche I made wyth their fathers in the day when I toke them by the handes to leade them oute of the lande of Egipte: bycause they contynued not in my testament, I againe for my part regarded them not, sayth the Lorde.

For thys is the couenaunte that I wyll make wyth the house of Israell, sayeth the Lorde, when I wyl not graue my lawes in stones, or bokes, as hath bene proued in vayne, but wyll put them into theyr myndes, and wryte them in their heartes. And I wyl be verely theyr God, and agayne they shall be ve|tely my people. Neyther shall they gyue my doctrine by hande one to an other, in suche wise that euery man shall be compelled to enstruchte hys neyghboure, and euery one his brother sayinge (knowe the Lorde:) bycause that not one|lye then a fewe Iewes, but all the people of the worlde shall knowe me from the leaste vnto the greatest, that I wyll be made mercyfull by thyntercessyon of my sonne, and forgyue theyr synnes and trespasses, neyther wyll I any more thynke vpon theyr wycked dedes. Ye haue hearde hys wordes who promyseth a newe testament, bycause the olde was vnprofytable. Nowe that whiche is called new, that is to say, spiritual, signifieth that the olde, that is to wytte, the carnall, muste be taken awaye, and dysanulled. Elles coulde not thys testa|mente be called newe, excepte that whiche was before, were worne oute and waxen olde. Nowe that that is worne oute, and waxen olde, is nye gone, forasmuche as it draweth by ly|tle & lytle to an ende.

#### ¶ The .ix. Chapter.

The texte.

The olde testament then had ver●●y ordinaunces, and seruynges of God, and worldly holynes. For there was a foretabernacle made, wherein was the lyght, & the table, and the shew breade whych is called holye. But wythin the seconde vayle was ther a tabernacle, whyche is called holiest of all, whyche had the golden seuser, and the Arke of the testa|ment; ouerlayde rounde about wyth golde, wherein was the golden pot wyth Māna, and

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Aarons rodde, that sprong, and y• tables of the Testament. Ouer the Arke were the Che|rubins of glorie, shadowyng the scate of grace. Of whyche thynges we can not nowe particularly speake.

**S**ome man wyll here saye: what, was the religion of the olde temple a vayne religion? Nay not so. In tymes past that olde temple also, whose religion is now at an ende and gonne by the succession of euangelicall veritie, had certayne approued customes, and prescribed ceremonies the whiche made an vtwarde shewe of iuste and perfyte liuyng. It had also a certain holynesse, but the same was a worldly holynesse for that it stode in vtwarde thynges and visible. Of the whiche kynde of holynesse there semed also a great deale to be among the Paynymys and Gentiles. But the buyldyng of the temple was suche, that one parte therof was counted more holye then an other tyll a man came vnto that parte whiche semed holiest of all. For in the fyrste place there was made a tabernacle wherin were kepte with much reuerence the lyght the table, and the seuen holye lonues, whiche they called the shewe bread, by reason they were wonte to be set out for a shewe on the holy table. And this parte of the temple they called onely holye bycause it was so seuered from vnholly thynges, that it was yet verye farre from those thynges whiche were accompted moste holye. But wythin the seconde vayle whiche parted this parte of the temple from other, there was an other tabernacle that for the excellencye of holynesse was called holiest of all, and in this were conteyned certayne of the holier sorte of relyques, as the golden Censer, & the Arcke called the Arcke of the testamente, couered townde about wyth plates of golde, hauynge in it the golden pottle, (wherin Manna was reserued a monument of an aunciente myracle wrought what tyme: the Hebrues beyng very hongry, there rayned a newe kynde of meate downe from heauen) and Aatons todde the whiche by a wonderfull myracle neuer harde of before bare leaues after it was cut from the stemme, and budded out into flowers, wherof afterwarde came Almons.

There were in it also the tables called the tables of the testamente, bycause in them were the commaundementes grauen with Goddes fyngre. Ouer this were ymages with wynges called Cherubynes representing the Maiestie and glorye of God whyche ouershadowed the mercy seate with their wynges, all the whiche thinges had a certayne signification of holier thinges afterwarde dysclosed by the ghospell. But it were to long to speake of euery of the premyses particularly, and to shewe what was meante and sygnified by the same.

It shalbe sufficient for vs to compare the effecte or pythe of the whole matter to the priesthode of Christe.

The texte.

When these thynges were thus ordayned, the priestes went alwayes into the fir<sup>st</sup> tabernacle, which executed the seruice of the bolie thinges. But into the second went the bye pryest alone once euerie yere. Not wythout bloude whych he offred for hymselfe, and for the ignorances of the people.

Wherewith the holy ghost this signified, that the way of holye thynges was not yet opened, whyle as yet the first tabernacle was standynge. Whyche was a similytude for the tyme then present, in whyche were offred gyftes & sacrifices, that could not make the minyster perfect, as pertaynyng to the conscience, wyth only meates and drinckes, and diuers washynges and iustifynges of y<sup>e</sup> fleshe, which men ordayned vntyl the tyme of reformation.

Nowe when the temple was thus deuoyded, and the holy reliques bestowed in their places, all priestes indifferently whiche executed the ceremonies belon|gynge vnto the sacrifices entred dayly into that fyrst tabernacle. But into that seconde, whiche was very holy, went the hie prieste (who was chiefe in dignitie among the priestes) alone once euery yeare and no oftener, and that not wythout the blood of a beaste, whiche he there offred first for his owne synnes, and then for the synnes of the people edmytted by errour and ignoraunce. By the whiche thynges, as it were by certayne darke fygures, the holye ghoste signified that at that tyme there was as yet no open waye or entraunce vnto those places whiche are in verie dede holye, and haue no manour of earthly infection. For while the hie byshoppe entred into the most secrete parte of the temple, and as yet that fyrst tabernacle was standynge, whiche hadde a symilitude of those tymes in the whiche the people were by certayne grosse ceremonies kepte (howe so euer it were) in the lewyshe religion, lest they shoulde haue fallen to greater enormities, there were certayne grosse and vulgare ceremonies done by the common sorte of priestes in the sayd tabernacle. Gyftes were offered, beastes were kylled and offred vp in sacrifice, the whiche thynges had so a certayne similitude of purification, that they coulde not yet make those perfectly cleane (as touching the conscience and soule wherby God esteemeth vs) who vsed them, althoughe, as concernynge the bodye and estimation of the worlde, they seemed to giue some cleannesse and puritie. For whatso euer was there done, perteyned chiefly vnto the bodye, for that it stode in choyse of meates & drinke, whereas in verie dede, meate neyther purifieth nor defileth the soule: and stode also in diuerse washynges and pourgations of the fleshe, whiche were not instituted for this intent that they shoulde giue manne perfect ryghtuousnesse, but bycause the people shoulde by these rudimentes and fyrste principles, fall in vre by litle and litle with true religion, and by shadowes bee brought to veritie, and made receyuable of better thynges, whyche shoulde be opened by the doctrine of the gospell, when tyme shoulde come, Here haue ye hearde the effecte of all the religion, by reason wherof the Iewes do stande so muche in their awne conceytes. Nowe let vs compare the dignitie of our hie priest with these foresayde thynges.

But Chryste beyng an hye prieste of good thynges to come, came by a greater and a more perfecte tabernacle, not made with handes: that is to say, not of thys buildyng, ne|ther by y<sup>e</sup> bloud of goates and calues, but by his own bloud he enteed in once into the holi|place, & founde eternal redempcion. For if the bloud of oxen & of goates, & the asshes of a ●●ng cowe, when it was sprinkled, purifieth the vnclene, as touching the purifying of the flesh: howe much more shall the bloud of Christ (which through the eternall spirit, offred hymself wythou ●spot to god) purge your conscience from dead workes, for to serue the lyuinge god?

For Christ beyng an hie priest, a promiser, and auctour, not of corporal purificacion, neither of the good thynges of this world whiche haue an ende, but of euerlasting and heauenly good thinges, entred, not by the vayle wrought with mennes handes, but by an other tabernacle not made wyth handes, that is to saye, not of this buyldyng, the whyche as menne doe sette it vp, so can they pull it downe agayne, but by verie heauen, entred (I say) into the places which are verely holy, and verely farre from al infeccion of mortalitie not brynginge wyth hym the bloude of goates and calues therewith to pacifie Goddes wrath, but his owne precious bloude whiche he shed for vs in the aulter of the

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crosse, wherewyth he redemed not one nationalonelye, but all mankynde from all synnes, and that not one yeare, but for euer vntyl the worldes ende, so that they tournynge from their former myflyuyng, know Christ, and as muche as in them lyethe folowe hym in their lyfe and conuersation.

For what comparison is it to compare a domme beaste vnto Christe bothe God and man? If so be that the bloud of Oxen and Goates, or the brent asshes of a younge Cowe sprynkeled vpon vncleane persones clenseth them, as touchyng a certayne carnall and figuratiue puritie and holynesse: Howe muche more then shall the bloude of Christe, who not by corporall fyre, but thorowe the eternall spirite desirous of mannes saluation offered, not a brute beaste, but hym selfe a pure and vndefyled sacryfice vnto almyghtye God the father, purifie, not youre bodyes, but youre consyence from these workes whiche in very dede brynge death vnto the soule? Hys death delyue|reth vs from endlesse death, and hys mooste pure spirite purifieth our spirite whiche was before vncleane. In bothe purifications is bloude, but yet is there a greate difference. In bothe is death, but an vnequall death. In bothe is a spirite, but the one is farre vnlyke the other. For what thyng soeuer was there done by shadowes and certayne fygures, the same Christ ac|complished in dede.

The texte.

And for this cause is he the mediator of y<sup>e</sup> new testament, that through death which chanced for the redempcion of those transgressyōs that were vnder the first testamente they whych are called, myght receiue y<sup>e</sup> promise of eternal inheritance. For where as is, a testament, there must also (of necessitye) be the death of hym that maketh the testament. For the testament taketh auctorite when men are dead: for it is yet of no value, as longe as he that maketh the testament is aliue, for whyche cause also, nether the first testamēt was or dayned wythout bloude.

Bycause that he who in the olde testament made intercession and was a mediatour bytwene God and men broughte not the people to the perfyte state of innocencie, therefore Christe succeded in his rowme, and became a newe mediatoure of a newe testament, to thentent that all synnes taken away thorow his death (the whiche by that first testament coude not be abolyshed and taken awaye, but remayned, in suche wise that they broughte vs oute of the fauoure of almyghtie God) not onely the Iewes, but also all tho whosoever haue bene called to Christes fellowshipe, maye nowe thorowe the doctrine of the gospell receyue the promyse and hope of the eternall enheritaunce. For wheresoeuer thys worde testament is hearde, there must nedes be the death of him that maketh the testamente, elles shoulde it be no testamente, or yf it were, it were of none auctoritie. For the death of the testatoure maketh the same of auctoritie whiche hathe not as yet sure strengthe nor is ratified so longe as the sayde testatour is alieue. Because it lyeth in hys power to altere it yf he wyll: Wherefore forasmuche as that olde testament hadde also the name of a testament, it was not ordeyned without bloude and death, but of a beast, and suche a beaste as elswise shoulde haue perished.

The texte.

For when Moses had declared all the commaūdement to all the people according to the lawe, he toke the bloud of calves and of goates wyth water and purple wolle, and ysope, and sprynkeled bothe the booke and all the people saying: thys is the bloude of the testamente, which God hath appoynted vnto you. Moreouer, he sprynkeled the tabernacle, with bloud also, and all the ministryng vesselies. And almoste all thynges are by the lawe purged wyth bloude, and wythoute shedynge of bloude is no remyssion.

For as it is reade in the booke of Exodus, whan Moyses had read all the lawe of God vnto the people, and declared vnto them what reward they

shoulde loke after for kepyng the same, and what punishement they should dreade yf they dyd not regarde it accordingly, to thentent the couenaunt made betwene God and the people shoulde be confirmed, he toke a cuppe, and therein myngled the bloude of Calues and Goates wyth water, and purple w<sup>•</sup>ll, and sprynkled bothe the boke oute of the whiche he read the Lordes com<sup>•</sup>maundementes, and lykewyse all the people with <sup>•</sup>sope, sayeng: Thys is the wytnessyng bloude, and confirmer of that testament whiche God hathe com<sup>•</sup>maunded you to kepe: And was not onely contented thus to doe, but spryn<sup>•</sup>keled also with bloude the tabernacle, and all the holy vessels therein whyche they vsed in sacrifices. Lykewyse in all other rites and approued customes what thynges so euer were purified accordynge vnto the prescription of Mo<sup>•</sup>ses lawe, were purified with bloude. Neyther was there anye remyssion of synnes but by sheddyng of bloude.

The texte.

It is nede then, that the similytudes of heuenly thynges be purified wyth such thin<sup>•</sup>ges: but that the heuenly thynges themselves, be purified wyth better sacrifices then are those. For Christ is not entred into the holye places that are made with handes (whyche <sup>•</sup>e similitudes of true thynges) but is entred into very heuen for to appere nowe in the sight of god for vs: not to offre himself often as the hye priest entreth into the holy place euery yere wyth strange bloud, for thē must he haue often suffred sence the worlde began. But now in the ende of the worlde, hath he apeted once to put synne to slyght by the of<sup>•</sup>feryng vp of hymselfe. And as it is apoynted vnto all men that they shall once dye, and than cōmeth the iudgement: euen so Christe was once offered to take awaye the synnes of many, and vnto them that loke for hym shall he appere agayne, withoute syune vnto <sup>•</sup>•luation.

And truely it was conuenient that suche thynges as in earth represented the similitude and shadowe of heauenly thynges, shoulde be done with suche manour of grosse and carnall purifications. But when veritie was once come to lyght, then was it mete that the heauenly sacrifices themselves should be made with better oblacions, and cause a trewer puritie. For, as I haue sayde, euen all that Christe did in earth is heauenly. For trewely he entred not in to the holye places made with handes, whiche are rather supposed holye then be holy in dede, and maye be tourned vnto a prophane vse, and were no<sup>•</sup>thyng els but certayne shadowes and fygures of thynges that were verely holye, but entred into verye heauen where as dwellethe God immortall wyth hys holy angels, before whom he as a leful Byshoppe maketh intercessyon for all mennes synnes, purchasyng hymselfe fauourable audience wyth hys owne bloude, whiche of his mere and free charitie he shedde for vs: and that dyd he with so effectuell a sacrifice, that it shall not be nedefull for hym euery yeare to do the same agayne, as the hye pryest of the olde testamente entred in to the moste secrete parte of the temple yearely. Nether is it anye marueyll

that the sacryfice made by the hye prieste of Moyses was not of lyke efficacye, sence he was bothe subiecte vnto synnes, and offred vp a beastes bloud, and not his owne.

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If Christe had bene suche an hye prieste, then sythe there hathe soo manye ages and yeares begonne agayne sence the creation of the worlde, he shoulde of necessitye often tymes haue offred vp a sactifyce lyke as the priestes of the olde testament dyd. Nowe was he suche a one, that it was sufficieute for hym once to offre vp himselfe, and once with the sprinkeling of his own blode, to take awaye the synnes of all ages vntill the worlde's ende. And that was done, not from the begynnyng of the woorld, but nye the ende of the same, when it was openly knowen to euery man, that al the world was defyled with synne, and that there was no remedy but of God onelye, bycause it shoulde manyfestly appeare howe effectuall a pryest, and of what greate vertue and power he was, who with one sacrifice poured so greate an heape of synnes, and lefte behynde him a ready and an easye remedye, whych was, that the same sacrifice shoulde be sufficient for al menne, tyme once of measure, that woulde not make them selves vn worthy therof. For he toke vpon hym, not only their synnes who manye yeares byfore put hope of saluatyon in hym, but also theirs who would manye yeares after beleue his ghospel.

Wherefore there is not why the worlde shoulde loke after an other priest, or an other sacrifice to poure synnes, but as it is appoynted to al men that they shall once dye without hope to retourne agayne into this lyfe wherein we oft tymes fall, and oft tymes are poured agayne: and as there is nothyng lo|ked for after euerye mannes deathe but that extreme iudgement wherby ende|lesse rewardes shalbe adiudged bothe to good and badde: so lyke wyse Christe (who dyeng once was offered vp for all the world, takyng vpon him, as moch as in hym laye, all mennes synnes, bycause he woulde be punyshed for all) woulde haue nothyng remayne after this lyfe but that last iudgement wherin he shall appeare agayne vnto the world, not as before lyke a sacrifice appoyn|ted to be slayne, or lyke a worker of myschiefe, and one worthy of punishment, but as a glorious persone and one that knoweth no maner of synne: he shall, I saye appeare to their blysse and saluation, who beyng nowe purified thorow his death, perseuer in good and vertuous luyng tyll he come agayne, not to be offred vp, but a iudge desired of the good, and dreadefull to the wicked.

¶ The .x. Chapter.

The texte



For the lawe (haug• the shadowe of good thinges to come, & not the very fashion of the thinges themselves) can neuer with those sacrifices which they offer, yere by yere, comynually make the commers thereunto perfect. For woulde then not those sacryfices ••••eased to haue bene offered, bicause that the offerers once purged shoulde haue had no more conscience of synnes? Neuertheles in those sacrificyes, is there no mencion made of synnes euery yere. For the bloud of oxen and of goates cannot take a way synnes.

**F** Vrthermore the cause why the hye priest of the olde testament coulde not do the lyke, was by reason that that lawe foras|much as it had not the lyuely and true fashion, but onely a certayne shadowe of good thynges, whiche rather sygnyfied somewhat, then brought anything to effecte, could neuer wyth her vsuall sacrifice of beastes (all though they were by those priestes contynually offred yere by yere) make suche perfite as came to pacifie God wyth vneffectuall oblacions by the mediacion of weake priestes.

For yf perfeccyon myghte haue bene attayned thereby▪ shoulde not the same sacrifices once offred, haue ceased to be offred any more? Now in these sacrifices when so euer they be offred agayne, there is mention made a freshe of the for|mer synnes, whiche thyng playnly declareth that they haue no confydence in one sacrifice. Els for what purpose dyd they euerye yere offre agayne newe sacrifices, if one had so poured from all synne, that no conscience therof had remayned in those whiche had once offred and bene poured? For seying that synne is the maladie of the soule, and not of the bodie, a grosse and bodely sacrifice, as is the bloude of Oxen and Goates, can in no wyse take awaye the dysease of the mynde. The onely spirituall and heauenly sacrifice of Christe is able to doe this thyng sufficiently the whiche thorowe fayth and Baptisme so taketh awaye at once all the synnes of our former lyte, be they neuer so mal|nye, neuer so heynous, that there remayneth no feate, or re••orse in conscience, so that we wyl only beware that we fal not agayne into out olde enormities, and detestable dedes. For soo farre wyde is it from the, trewth that God was made mercifull by reason that such sacrifices were oftentimes offred, that belynge rather offended therwith he required some one effectuall sacrifice whiche shoulde contynue for euer.

Wherefore, when he commeth into the world he saieth: Sacrifice and offering thou wouldest not haue: but a body haste thou ordayned me. But•t offerynges also for synne hast thou not allowed. Then sayde •:lo, I am here. In the begynnyng of the booke it is written of me that I should do thy wyll, O God. Aboue, when he sayth: sacryfice and offeryng, and burnt sacryfices & synne offerynges thou wouldest not haue, ne••e• haste y<sup>u</sup> allowed them (whyche yet are offered by the lawe) then sayde he: Lo, I am here, to do thy wyll O god: He taketh a waye the firste to estably she the latter▪ by whiche wyll we are made holy euen by the offeryng of the body of Iesu Christ once for all.

For the Sonne as it were about to come into the worlde to make God the father mercifull vnto the same with the sacrifice of his owne mooste precious bodye, speaketh vnto hym in the mystycall Psalme on thys wyse: Sacrifice and offeryng thou wouldest not haue, but a bodye haste thou ordeyned me: Burnt sacrifices, and other sacrifices accusfomablye offered to poure the peoples synnes, thou haste not allowed. Than sayde I: Loe▪ sythe that in the begynnyng of the boke I am signified to be a sacrifice, I am here to do thy wyll, O God. Whan therefore he sayeth in these woordes? Sacrifice and offeryng, and burnt sacrifices, and sacrifices for synne thou wouldest not haue, neyther allowedest thou any of these sacrifices whiche were wonte to be offred accordyng vnto the prescription of the olde lawe: And immediatlye addeth: Loe I am here to obey thy wyll O God, and to offre a sacrifice plea|saunte and acceptable vnto thy mynde: in these wordes, I saye, he taketh a|waye that firste priesthode as dyspleasaunte vnto God, to thentent he maye stablyshe the later ther with to satisfye Goddes wyll and pleasure.

What was this wyll of God, who thus lotheth the lawefull sacrifices of the olde testament, and greatly desireth a newe kynde of sacrifice? For sooth it was this, bycause it so lyked his free goodnes towardes vs, that his heauen|ly sonne (that is to saye Christe) shoulde take vpon hym mannes bodye, and dyeng for the synnes of the whole worlde, purifie all menne by one sacrifice duely made, of their synnes, in suche wise that there nedeth nothereafter anye

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other blodie sacrifices.

The texte.

And euery pryest is ready dayly ministring and offeryng often tymes one maner of oblacion wyche can neuer take away synne. But this man after he

hath offered one sacrifice for sinnes, is set doune for euer on the righte hande of god, and from hencefurth tarieth till his foes be made his fote steole. For with one offering hath he made perfecte for euer them that are sancrified. The holy ghoste himself also beareth vs record, euen when he tolde before: thys is the Testamente that I wyll make vnto them: After those dayes (sayth the Lorde) I wyll putte my lawes in their heartes and in their myndes wll I write them, and theyr synnes and iniquities wll I remembre no more. And where remis|sion of these thinges is there is, no more offering for synne.

Whosoeuer is a priest of the olde testament, is constrayned dayly to ministr|e, and oftentymes to offre the same sacrifices agayne, whiche howe ofte so eluer they be offred can neuer cleane take awaye synnes, so that it is an endlesse busynesse to bothe partes, that is to saye, both to the offerer, and to the priest by whom the oblacion is made. But Christe thonly sacrifice once offered for the sinnes of al them which haue, do, or wyl beleue his promyses, sytteth now on the right hande of God the father, tarryeng for nothyng els but that whiche onely remayneth, that is to saye, to haue all the membres of his bodye assembl|ed together and vntyll at the length it come to passe, accordyng as it is promysed in the Psalme, that his enemyes (who are rebelles agaynst the ghospel) be made his foote stoole. But in the meane season he nedeth not to offre him selfe agayne for vs, because that with one oblation he hath sufficiently perfited all those for euer, whiche haue deserued to be sanctified thoro we faith, in suche wise that none of our olde synnes can be layed vnto oure charge. That I saye now, euen the holy ghoste hym selfe witnesseth speakyng by the mouth of the Prophet, and shewyng long before that the same thyng shoulde be, whiche we see alreadye come to passe. His wordes are these: This is the testament that I wyll make vnto them after those dayes (sayeth the lorde) when I shall put my lawes in their heartes, and write them in their myndes, and their synnes and iniquities wyll I remembre no more, muche lesse then wyll I take vengeaūce for the same. Furthermore after that al synnes be once pardoned for euer, what nede is there of the lewishe sacrifices, whiche were made to pourge and take awaye synnes.

The texte.

Seyng therefore brethren, that by the meanes of the blode of Iesu we haue libertie to entre into the holy place, by the newe and lyuyng way whych he hath prepared forvs, through the vayle (that is to say, by his fleshe:) And seing also that we haue au hie pryest whych is ruler ouer the house of God, let vs draw nygh wyth a true hert in a sure faith, sprynkeled in our hertes & the euil conscience put away & washed in out bodyes wyth pure water: Let vs kepe the profession of our hope, without wauering (for he is faithfull that promised) and let vs consider one another, to the intende that we may prouoke vnto loue, & vnto good workes, not for saking the felowship that we haue among our selves, as the manet of some is; but let vs exhort one

another, and that so much the more because ye see that the day draweth nigh.

Seynge therefore, brethren, that the conscience of synnes is taken away whiche feared vs to make intercession to almyghtie God, and that we haue an assurance giuen vs to entre into the holy place, let vs trustyng vpon the most sacred blood of Iesu, which he shedde for our reconciliacion, and thereby opened vs away and entrance farre diuerse from the olde waye, that is to saye, a freshe, newe, luyng, and euertlastyng waye, whiche after it is once opened can neuer be shutte agayne, the whiche waye he beganne vnto vs entryng

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in fyrst of all thorowe the vayle, that is to saye, by his fleshe where with his Godhed was couered for a tyme in this worlde▪ and after the same fleshe was assumed and taken vp into heauen, heuenly thynges were opened: And sythe we haue a greate pryest promysed of God after the order of Melchisedech, whom God hath made ruler ouer all his house that is to saye, ouer the Church catholyke, the whiche church he gouerneth not as a minstre, but as thautour and Lorde thereof, lette vs also in the meane tyme goe whither Christe hath opened vs the waye: let vs goe, I saye, not with bodily feete into a temple made of stones, but with a pure hearte, and a very sure belefe to obtayne our petition entre into the heauenly temple, but fyrst sprinkled, not touching the body with the blood of a beast, but touching the mynde and spirite with the blood of Iesu Christ, & thereby purified from the conscience of oure olde synnes, & furthermore washed in our bodies too with the pure water of Baptisme that scoureth and washeth awaye all the filthe of the soule: Then remayneth it that we perseuer in the thynges we haue once begonne, and kepe stedfastly and wythout any waueryng, the hope of immortall lyfe whiche we haue professed in Baptisme, trustyng in this one thyng that God who promysed is faythfull and sure of his promyse, and cannot deceaue if he would so that we contynue styll in fayth.

Furthermore because we are made the membres of one bodye let vs cleaue together by mutuall charitee and agreement considering with out selues how muche eche of vs hath profited in the profession of the gospell, not because to enuye hym who hath ouergone vs, or to despise him that is ouergone or left behynde, but to prouoke to charitie and good workes by good example and exhortacions guyng one to another. The whiche thyng shall come to passe, if the goyng forward of oure brother do make vs more desyrouse to lyue well and vertuously, and also yf we, perceuyng anye to be slacke in goyng forward, doe then with a brotherly carefulnes prycke him forth to better thynges, alwayes

reioysynge at them whyche goo before, and makynge moche of those that do their diligence, not suffring any one to perishe from our flocke by reason he is forsaken, as some (occasion seruyng thereunto) are wont to leaue of from their good begynnynge: But let one of vs by al manoure of wayes and meanes possible styre and encourage an other to go forthe to the ende in that we fyrst beganne. And thys thyng ought ye so muche the more earnestly to doe, bycause ye see that the daye of the Lorde is at hande, whiche will gyue euery man rewardes accordyng vnto his desertes, and leaue no place or oportunitie to amende what hath bene done amisse, but whatsoeuer hath bene done shall be then examyned with exacte iudgement. And suche trespasses as are committed by erreure or frayltie of man shall easlye be pardoned.

The texte.

For if we sinne wilfully after that we haue receyued the knowledge of the truth, there remayneth no more sacrifice for sinnes but a fearfull lokinge for iudgement, & vyolent fyre, whyche shall deuoure the aduersaries. Be that despyseth Moses lawe, dieth wythout mercye vnder two or three wytnesses: howe muche sorer (suppose ye) shal he be punished whych treadeth vnder foote the sonne of gods & contemnethe the bloude of the testamente, where with he was sanctified as an vnholly thing and doeth dishonour the spirite of grace? For we know hym that hath said: it belongeth vnto me to take vengeance, I wil recompence sayth the Lord. And agayne: the lorde shall iudge hys people. It is a fearfull thinge to fall into the handes of the lyuynge god.

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But after we haue once knowen the trueth by the ghospel beyng taught, what we must hope after, and what we ought to eschewe, and what rewardes good menne shall haue, and what yuell, yf we then wyllingly fall agayne into deadly synnes, whiche Christ hath once washed away with his precious bloude in that he dyed once alonely, and neuer wyll dye agayne, there remayneth the no Hooste or sacrifice for vs whiche haue so oftsones fallen to oure olde lawe and synfull lyuynge, wherby our synnes maye be freely released agayne thorow baptisme. What then remaineth? Forsooth a certaine dreadful loking for of the laste iudgement; and forthwith a cruell and tourmentyng fyre whiche in reuengement of the goodnes of God despised shall deuoure the aduersaries. Think you that he shall scape unpunished that hath despysed the lawe of the ghospel? The more mercifull and beneficiall that God is, the more punyshement shall he haue, who wyllingly and wyttyngly hathe mocked therewith. He mockethe with the gospel, whiche after he hath bene once called to the nombre of the chyl dren of God, wylfullye putteth himselfe into the numbre

of the Deuels seruantes. If there were so greates punishment among the Iewes, that whosoever obeyed not the priest teaching the commaundementes of Moyses lawe, that is to wytte, yf he that was commaunded to absteyne from swynes fleshe dyd notwithstanding of a selfe wyl or dysobedient frowardenes eate the same, and afterwarde, beyng firste conuicted by two or three witnesses, was done to death without mercye: Howe muche greater punishment then deserueth he to haue, who treadeth vnderfoote not anye one priest of lowe estimacion, but Iesus Christ the sonne of God? Creuly he treadeth hym vnderfoote, whoso despilfeth his so greates benefite: whoso counteth, I saye, not the bloude of a beaste, but his holye bloud wherwith the newe testament was sanctified, as an vnholly thyng, specially the same bloude wherwith he was once poured and made cleane from all hys olde synnes: fynallye whoso dyshonoureth the spirite by whom he hath obteyned the grace of the ghospell, bycause that spirite once put away thorowe hys vycyousnesse, he trayterouslye gyueth vp the temple of God vnto the Dyuell. Do we therefore assure our selves that we shall escape vnpunished bycause men do not by and by take punishment on suche as doe swaue from the puritie of an euangelicall and christian lyfe? We knowe hym that hath sayde: It belongeth to me to take vengeance: I wyll recompence fayth the Lorde. And agayne in an other place: The Lorde shall iudge the people. Let not any synner flatter hym selfe, and thynke that he is oute of danger yf he escape the handes of a man reuenger. No man can escape the handes of God. But it is a dreadfull thyng to fall into the handes of the luyng god. Nowe the more that ye were to be praysed when ye fyrste began to professe the ghospell, the more shame and rebuke shall it be for you to fall agayne into your former lyfe.

The texte.

Call to remembraunce the dayes that are passed, in the which after ye had receiued lyght, ye endured a great fight of aduersities, partely whyle all men wondred and gased at you for the shame & tribulacion that was done vnto you: partely whyle ye became companions of them which so passes their time. For ye became partakers also of the afflictions which happened through my bondes, & toke in worth the spoyling of your goodes, and that with gladnes, knowyng in your selves, howe that ye haue in heuen a better and an endurynge substaunce. Cast not away therefore your confydence, whych hath a greater recompence of rewarde.

And lest that come to passe, call vnto youre remembraunce the tymes passed,

in the whiche after ye had receiued lyghte by the doctrine of the ghospell, and faythe, ye couragiouslye endured dyuerse fyghtes of aduersities in hope of the lyfe to come: partely whiles all suche as hate Christes doctrine wondered and gased at you for the shames and dyspleasures which were done vnto you: partely whiles thorowe the instigation of christian charitie, ye of your owne accord became partakers both of the shames & afflictions that were done vnto other christians, or els Apostles, who (the world vtterly contemned) lyued after the rule of the ghospel. For ye were wyllingly partakers of the afflictions and shame whiche amonge the wycked people semed to happen by reason of my bondes and emprisonment, and were sorye for an other mannes sorowe, & coulted an other mannes iniurie yours. Neyther dyd you so farre forthe onelye declare your selves true christians, but also gladly suffered the spoylyng of youre goodes, declaryng vndoubtedly by dede selfe that you knowe and beleue howe there are better ryches layde vp for you in heauen whiche neyther the pryue thefe, nor the violent robber can bereaue you of: yea rather those ryches encrease by the losse of worldly gooddes whiche we suffre for the name of Christe. These dedes dyd wyth good cause put you in assuraunce and fyrme belefe to obteyne Christes promises. For very greate rewardes are owynge to so strong a fayth, and vndoubtedly God, who is bothe rightuous and bountefull, wyll trewly paye them, but in tyme conuenient. Nowe is the tyme to fyght, hereafte[r] the crownes shalbe gyuen. In the meane season ye haue nede of pacience to thentent that after ye haue constauntlye obeyed the wyll of God, ye maye receaue the crowne of euerlastyng glorye promysed you.

The texte▪

For ye haue nede of pacience, that after ye haue doen the wyll of god, ye myght receiue the promyse. For yet a very lytle whyle, and he that shall come, will come, and will not tarry. But the iust shall lyue by fayth. And yf he wythdrawe hymselfe, my soule shall haue no pleasure in hym. It is not we that wythdrawe our selves vnto dampnacion, but we patta[n] vnto fayth, to the wynnyng of the soule.

As yet the daye is not come when that after batayle taken awaye and ended the rewardes shalbe gyuen: Howbeit it is not farre of: And our Emperour, who when he ascended vp into heauen promysed that he woulde retourne vnto vs agayne, wyll come, and not longe tarye. In the meane while the ryghtuous shal lyue by his fayth, be he neuer so much afflicted, neuer so much lawghed to skorne, neuer so much deade, yet by hopynge for the promyses shall he vpholde his constaunt mynde. Howbeit yf he abyde not styll in fayth, but thowrowe extreme desperation withdrawe hymselfe from the profession of the ghospell, in him my soule shall haue no pleasure. But God forbydde that by reason of our mystruste, we withdrawe our selues from good begynnynge vnto



damnation. Yea rather we haue professed fayth, and therin wyll we contynue, to the intent we may wyne the lyfe and saluation of our soule, accordyng vnto the counsell of Esaye, saying: The ryghteous shall lyue by faith.

¶ The .xi. Chapter.

The text▪

Fayth is a sure confydence of thynges whych are hoped for, and a certasute of thynges whych are not sene. For by it the elders obtayned a good reporte. Through fayth we vnderstande that the worlde was ordayned by the worde of god, and that thinges which are sene, were made of thinges whiche were not sene. By fayth Abell offred vnto God a

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more plēteous sacrifice then Cain, by whych he obtained witnes that he was righteous, god testifyng of hys gyftes: by whych also he beyng dead, yet speaketh.

**T** Here is nothyng that so greatly bryngeth good men into fauoure of God, as faith and sure belefe on God. For it is an argument of a mynde whych hath conceyued the best opinion y<sup>e</sup> maye be of God, to doubt nothyng of his wordes, though the same appeare no where to the senses of man, neyther can be proued by mannes reason. The cōmon sort of men iudge those thynges vayne, & moste lyke vnto dreames whiche where they be nowhere in dede, are only conceyued of the mynde by hope, & thynketh it an extreme folye to beleue that suche thynges are true as can in no wyse be shewed vnto the eyes. Certes this fayth whereby the ryghtouse man lyueth when ołther do perishe, is not a certayne common lyght belefe, but a substaunciall and sure foundation of those thynges whiche can not be perceyued neyther by the senses, nor argumentacions of man: neuerthelesse sure hope so representeth the same vnto the mynde and soule, as thoughe they were manifestly sene, and hollden with the handes, and persuadeth those thynges whych of themselves are inuisible, to be moste certayne and sure▪ not by mannes reasons, but by a su<sup>e</sup> bellefe towards God the authour thereof. The Iewes put confydence in theyr workes, but this is the onely thing which maketh vs alowed & well beloued of God, & not vs alonely, but furthermore yf a man wyll make rehersall from the creacion of the worlde, he shall fynde that all oure forefathers and elders, who are muche remembred for theyr laudable vertue and godlynes, deserued that they attained to by reason of their commendable fayth.

Fyrst of all, are we not bounden vnto fayth that we haue sure perceuraunce that all this whole worlde with all thynges therin couteyned was created with the worde of God, and the onely commaundement of the maker? For who is able otherwise to perswade, that of inuisible thynges were created & made thyn|ges visible: or els that thynges which are, were made of thynges which are not? The philosophers reasonynge as men, supposed y<sup>•</sup> the world was neuer made, neither had any begynnyng more then had the workeman and creatour hym selfe. But this which could neither be sene, ne can be proued by argumentacion of mannes witte, we do as firmly beleue as though we sawe it, ascertyned by holy scripture, which declareth that the world was made by the commaunde|ment of God, who (as we know right well) is able to do all thynges, and can not lye. Abell first of all men deserued to haue the name of a rightuous manne, and was therefore the more to be praysed, bicause not beyng prouoked by the •|aumples of any other, he was innocente and faythfull to godward. But what thing was it that made him more dearly beloued of God thē his brother Cayn▪ Forsooth faith, wherby he wholly hanged of him, wheras Cayn lyke a man faith|lesse, and not contented with those thynges which the earth brought forth of her owne accorde for the fode of innocency, fylled the ground. They both offred salcrifices vnto God of their owne propre goodes, but God onely accepted the sacrifice of Abell, bycause the innocent man trusted to his goodnesse with a true harte, and gaped not after the commodities and profites of this world, but holped for a rewarde of his vertuousnes in heauen. Therefore he deserued not by his sacrifice, but thorow fayth, that almyghtie God imbracyng his gyftes, dyd

by fyre sent down from heauen testifie that he was rightuous, and by reason of this most goodly testimonye, he is now after so many thousand yeares so much renouined and spoken of, of all menne, that beyng deade he semeth euen to liue and speake. He was slayne to his brotherwarde what tyme he was murthered fautelesse, but he was not sleyne to God, vnto whome his bloude as yet cryed vengeaunce from the earth.

The texte.

By faith was Enoch translated, that he should not se death, neither was he founde: For God had taken hym away. For a fore he was taken away he obtayned a good report, that he pleased God. But without faith it can not be that anye man should please hym. For he that commeth to God, muste beleue that God is, and that he is a rewarder of thē that seke hym.

Neither was it any whit preiudiciall vnto godlye Enoch that he was belgotten of a wycked father. For holye scripture wytnesseth of hym that he was conuersaunt & familiar w<sup>t</sup> god, euen whē he lyued in earth, because he pursued by faith, not those thinges which are sene, but such thinges as are not sene y<sup>t</sup> is to wytte, eternall thinges & heuenlye: & for this cause he was taken vp aliue to those thinges that he loued, & deliuered frō death. For he liued after such a sort before he was taken from the felowshyppe of men, that he semed rather to lyue in heauen then in earthe, and semed also vnworthye to dye for that he hadde commytted nothyng death worthye, to thentent men shoulde firste learne by his example, that the open way to immortalitie is by faith and innocēt lyuing. Therefore he was taken away bycause he pleased God. But he pleased hym chiefly by fayth, without the whiche no man pleaseth hym, haue he els neuer so many good dedes. For whosoeuer desyeth to be brought in fauour with al|myghtye God, must fyrst of all beleue that God is, who can do all thynges, and wylleth what is best. Then muste he also beleue that God careth for the worlde, and that by hym neyther the godly, whiche setting at noughte the visib|le good thynges of thys worlde searche after God inuisible, are defeated of their rewardes, be they neuer so muche afflicted and persecuted in this lyfe: ne|ther the wicked persones shall lacke their punishmentes, althoughe they seme here to lyue in prosperitie and haue the worlde at will. Therefore Enoch maye thanke his fayth for this (I wote nere whether I maye call it glory or felicitie) that he is taken away from the felowshyppe of men, and lyueth with God.

The texte.

By fayth Noe, beyng warned of God, eschued the thynges whych were as yet not sene, and prepared the arcke to the •auyng of his houshold, through the whych arcke he con|demned the worlde, and became hei•e of the righteousnes which is according to faith.

Howbeit Noe shewed a more notable example of faith towardes God, e|uen then this, who when he was forewarned by the mouthe of God, howe it shoulde come to passe that all kyndes of lyuyng creatures in earth shoulde be destroyed thorow inundation of waters, and sawe no apparent argumentes or reasons wherby the saying of God mought be proued, bycause the element was fayre and cleare, and the people that were feastyng & makyng brydeales without any care lawghed to heare these manassyng wordes of the prophecie: Yet surely beleuing that it would so come to passe as God had sayde before it should happē, ordeyned an Arke, wherby he both preserued his own houshold, & cōdēned other mē which so mistrusted y• wordes of god, y• they lawghed hym

to •korne as a madde man when he was a framynge the sayde Arke agaynste the commynge of the floude. Neyther was he alonely preserued from the floud, but also succeded in the prayse of Abell and Enoch his elders, who are muche renowned for that rightuousnesse whiche thorowe faith maketh a man com|mendable before God.

The texte.

By faith Abraham when he was called, obtayned to go out into a place, whych he shoulde afterwarde receyue to inherytaunce: and he went out not knowyng whether he should go. By faith he remoued into the lande of promyse, as into a strangcoûtrey, when he had dwelt in tabernacles: & so dyd Isaac & Iacob heires with him of the same promilse. For he loked for a citie hauing a foundation, whose builder & maker is god.

Nowe howe ofte dyd Abraham gyue an example of a notable faith to|wardes God? First where as there is nothyng more pleasant to man then hys natyfe countrey, yet when almyghty God comaunded hym to forsake the same with his affections, and flyt into an vnknowne lande, he made no tarieng, but obeyed streight wayes the voyce of God, and that prouoked by no other mans example, nor put in hope and comforte by any probable reasons, how it should so come to passe, that after he had forsaken suche landes and patrimonie as he was borne vnto, he shoulde possesse by enheritaunce, I wot nere what lande, wherof as yet he neyther knewe the name, nor situation. So sure a truste and belefe had he, that all should come to passe what so euer God had promysed. It proceded of the same fayth that when he came into the lande promysed of God, and the matier went not forewarde to hys mynde neyther wyth hym, nor his sonne Isaac, nor his nephew Iacob (where as yet thenheritaunce of thys lande was not promysed to him alone, but also to his ofspring and posteritye) because he was constrayned oftetyes to fyght with his enemyes, and Isaac had muche busynes and trouble with the Philistians, and Iacob was dryuen thence by Esau his brother into the coûtrey of Mesopotamia, frō whence after he was at the length retourned agayn, he was fayne to bye a litle pece of groūd to pytche his pauillion in: yet all these thynges moued not Abraham a whyt to haue any mystrust in God, who promised the lande: neyther complayned he that he was a bannyshed man, and not an enheritour, neither regarded he those thynges whiche are sene in earth, but heauenly thynges whiche are not sene o|therwise then w<sup>t</sup> the eyes of fayth. For he perceiued that this was not the lande that God meante of when he made the promes, the whiche lande he set so lytle store by, that he thought it not necessarie therin to buyld neither house or towne but kepe himselfe and his, in tabernacles,

as a straunger whiche anon shoulde remoue to an other place. What dyd he then loke for when he sawe that these promyses were not perfourmed? Forsoothe he loked for an other citie whiche was stable and perpetual, from whence he should neuer be dryuen out againe, farre vnlyke these cyties whiche men do buylde and destroye, the maker and buylder wherof was God hymselfe.

The texte.

Through faith Sara also receiued strength to conceiue and be with child, and was delyuered of child when she was past age, because she iudged hym faithfull whych had promised. And therfore sprang there of one (euen of one whiche was as good as deade) so manye in multitude, as are starres of the skie, and as the sand the which is bi the sea shore innumerable.

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Moreouer his wyfe Sara when she had bothe an olde man to her husband, and her selfe was so stricken with age, that her matrice lacked natural strength to drawe mannes sede vnto it, and retayne the same, dyd neuerthelesse cōceyue, and was deliuered of Isaac, mistrusting the strength of nature, but yet giuing credence vnto God, who by an aungell promysed her a man chylde the nexte yeare. She gaue no eare to nature reclaiming and barking to the contrarie, but onely had a sure belefe that God coulde not lye. God promysed Abraham a posteritie equall in nombre to the starres, and the sande of the sea shore, and yet by the course of nature was there no hope of yssue at all. That notwithstanding, he had no mystrust. And therfore of this one olde man beyng barayne by realson of age, there yssued a posteritie so many in numbre, as are the starres of the s•ye, and the sande in the sea shore. For he loked for sonnes and nephewes, not after the kynred of bloud, but after the imitation of faith, wherby al we are the ofspring and posteritie of Abraham, whiche do beleue the promises of the goslpel. Therefore not onely Abraham, but also all his true posteritie were of suche constaunt fayth, that very death bereaued not them therof.

The texte.

These all died according to faith when they had not receyued the promises: but saw thē a far of, and beleued them, and saluted them, and confessed that they were straungers and pilgremes on the yearth. For they that say such thinges, declare that they seke a cōtrey. Also if they had bene myndeful of the cōtrey, from whēce they came out, they had lealsure to haue returned agayne: but now they desire a better (that is to saye) an heauenly. Wherefore God hymselfe is not a shamed to be called their God, for he hath prepared for them a cytie.

For all these dyed when they as yet had not the promysse performed, but lawe them a farre of by fayth, and beleued them: and for greate desyre saluted them, puttyng so lytle trust in this lande, wherein no man maye lyue anye long space, that they confessed them selves straungers and pylgrymes, not onely in Palestyne, but in the whole worlde. For oftetymes they call this lyfe a pil|grimage and straunge dwellyng. And Dauid in the mystical! Psalme confes|seth himselfe to be a pylgryme on the lande as all his forefathers and elders were, and yet reigned he in Palestine, and builded there a citie. And verely this countre y was compassed about with very narrowe lymites, and a great parte thereof came not to the possession of the Hebrues the ofspryng & successours of Abraham, bycause they coude not driue out the olde possessioners: neyther dyd Moyses entre into the same, but behelde and saluted if a farre of from a moun|tayne, when he was aboute to passe out of the world, and yet had he no mistrust of the promyses. Therefore sence they confesse themselues to be pylgrymes, they sufficiently declare that they desyre and long for a countrey. What coun|trei seke they after vnto whom all this worlde is an exile and banishment? They forsoke their countrey of Chaldey, the whiche, if they had so sore longed for it, was not so farre of, but that they myghte haue had conueniente recourse thider at pleasure. Therefore they longed not for that, but for an other coũtrei better then it, wherin they myght liue for euer, quite exempte and deliured from all greuous sorowes and paynes of this wretched worlde. This was that heauenly countrey, into the whiche God called them out from theyr owne, for the loue wherof he wylled them so to lyue in this worlde, as thoughe they were not therin. And for this cause almyghtie God, where he is the maker & soueraigne Lorde of all men, calleth himselfe specialle the God of Abraham, Isaac and Iacob.

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For he is properly the God of those that haue put their whole trust, and all aydes of felicitie in him. And vnto suche hath he prepared, not an earthly, but a celestiall citie in the whiche they reygne alwayes in blysse with him, for whose sake they contemned all thynges.

The texte.

By faith Abraham offered by Isaac when he was proued, and offered hym being his only begotten sonne, in whom he had receiued the promisses. And to hym it was sayd: ● Isaac shall thy sede be called: for he considered that God was hable to rayse hym up agayn from death. Therefore receiued he hym also for an ensample of the resurreccy on. By faith dyd Isaac blesse Iacob and Esau, concernynge thynges to come.

Was not this also a notable example of fayth in Abraham? that when God tryeng howe vnfaignedly he trusted hym, commaunded hym to offre vp in sacrifice his sonne Isaac, where as he was hys onely sonne, and he in whose name the posteritie was promysed (for these were the wordes of the promyser: Thy sede shall be called in Isaac) yet he without further delaye dyd as he was cōmaūded to do, not reasonyng here with himselfe on this wise: Of whom shal I haue posteritie if I slei hym in whom onely resteth all the hope of my poste|ritie? But he consydered this in his mynde, that God who made the promyse coulde not lye, and that he was able yf it pleased hym, to reyse his deade sonne the multiplier of his stocke euen from death: And because he beleued the resur|rection of the dead, it was therfore gyuen him to bryng home his sonne againe with him beyng as it were, restored to lyfe, notwithstādyng he was as much as in the father laye, dead, who euen then represented by a certayne figure the re|surrection of Iesu Christe to come. This was also a manyfest example of a mynde hauyng a great confidence in God, that when Isaac saye on hys death bedde, and had not as yet receyued the felicitie promysed of God, yet was he bolde to promyse the same to Iacob and Esau his sonnes, when he blessed thē both, foreseeyng both theyr lyues, and the contrarie rewarde that eche of them shoulde haue. So quycke of syght is fayth, that she seeth euen those thinges as present whiche are farre distant from the bodely senses.

The texte.

By fayth Iacob, when he was in dying, blessed bothe the sōnes of Ioseph, and bo●●● hymselfe toward the toppe of his scepter. By fayth Ioseph when he dyed, remembred the departynge of the children of Israel, and gaue commaundement of his bones.

It came of lyke faithe that Iacob at the hower of his death, blessed all the sonnes of Ioseph, not ignoraunt what was to come, who crossyng hys armes layed his right hande vpon Ephraim beyng on his left syde, and his lefte hāde vpon Manasse standyng on hys ryghte syde, nothyng doubtyng but that woulde come to passe, which the holy ghost tolde him before shoulde happen. But this faithfull olde man saw a greate deale farther, what time he kyssinge the toppe of the sceptre of his sonne Ioseph, worshypped Christe in hym, who should haue soueraigne auctoritie & rule ouer all men, of whō the said Ioseph falsely accused & betrayed of his brethren bare the figure. Neither dyd Ioseph growe out of kynde, & become vnlike his auncestours in faith. For when he should departe this world in the land of Egypt, he foresawe how it should come to passe by gods helpe (the whiche thing as then semed nothing lykely) that the Israel ites shoulde remoue out of Egypt to come vnto the lande promysed of God: and so true is it that he doubted not herof, that he gaue then a commaū|dement of the translating of his bones to the same place.



The texte.

By fayth Moses when he was borne, was hyd thre monethes of his father and mo|ther bycause they saw he was a proper chylde, nether feared they the kinges commaūde|mente.

Moreouer Moyses, when he was newly comen into the world was preser|ued by the fayth, of his parentes. For when the kyng had commaunded that al the men children borne of the Hebrues should streyght wayes be done to death, his father & mother after they had vewed the childe (who semed anon as he was borne to be marked to do some greate and notable feate, euen by the verie to|wardnes and lykelyhod that appeared in his countenance) supposyng it to be an acceptable pleasure vnto God that it were preserued for the common weale of the people, contemned the kynges commaundement, & hyd the sayde childe thre monethes in their house: that done, they put it in a lytle cofer, and layde it oute vpon a ryuers banke, nothyng doubtyng but God woulde preserue the yonglyng whom he had endued with so greate grace: to conclude, they feared more to displease God then the Kyng, bycause they perceyued that suche as lyue well and vertuouflye, can not, howe soeuer the worlde go with them, lacke theyr rewarde.

The texte.

By fayth Moses when he was great, refused to be called the son of Pharaos daugh|ter, and chose rather to suffre aduersite wyth the people of god then to enioye the pleasu|res of synne for a season, and esteemed the rebuke of Christe greater riches then y<sup>•</sup>treasures of Egypt. For he had respecte vnto the rewarde.

Howebet the parentes of Moyses deserued to haue the prayse hereof, lyke as this was his owne propre commendation, that after he was shotte vp to|wardes mannes state, and chosen of Pharaos dawghter to be her sonne, he re|fused the honourable kynred of the bloud Royal, hauyng leuer to confesse him selfe to be an Hebrue borne, & so to suffre cōmon persecution with the people of God, then by wycked disimulation to enioye the commodities and pleasures of thys worlde, rekenyng it to be muche happier riches then all the Egiptians treasures, at that tyme to suffre the rebukes of aduersities for the preseruacion of the people, therby to fygure Christ, who in tyme to come should suffre grea|ter euels for the sauetic of his nation. Fynallye he contemned that he myghte haue had, and was sure of, and with the eyes of fayth regarded those thynges onely whiche are farre from the senses, puttyng his affyaunce in God,

who suffreth not the vertue and goodnes of mā, to be disapointed of worthy rewardes.

The texte.

By faith he forsoke Egypt, & feared not the fearcenes of the kinge. For he endured, euen as though he had sene hym which is inuisible. Through faith he ordeyned the passelouer and the effusion of bloude, left he that destroyed the first borne, shoulde touche them.

The same Moyses puttyng his trust in the ayde of God, boldly attempted thynges of muche greater enterprise then these. For he sticke not to flye oute of the lande of Egypte, and thence to conuey with him the people of God, nothyng fearyng the wrath of the fierce tyrante. He contemned the kynge whom he sawe w<sup>t</sup> his eies. He regarded not the threatnynges of so myghtye a Prince, whom he sawe in armes pursuyng his nation the Israelites at the heles, and readie to sleye them. Neyther did he with lesse boldnesse and courage of mynde trust vpon the inuisible socours of the inuisible God, then yf he had openlye sene him with hys eyes. Moreouer of the same fayth came it, that when he vn|derstode how it would come to passe, y<sup>e</sup> the reuengyng Aungel would raunge

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thorowe the whole lande of Egypte, and sley all the fyrstborne, he was nothyng afrayde of his people the Hebrues, vnto whom in those daies aboute the tyme of the same destruction, he ordeyned the annuall vse or ceremonie to eate the Pas|chall Lambe, with whose bloude they sprynkeled the thrasholde and haunse of the dore, with both the postes of the house, and trustyng vpon this sygne feared not them selues in the myddes of the slaughter of the Egipcians.

The texte.

By faith they passed through the red see as by drie lande, which when the Egipcians had assaied to do, they were drowned.

Anon after when the reed sea letted the Hebrues in their flyeng, by vertue of lyke fayth it deuided asonder at the stroke of Moyses rodde, and lefte suche a waie in the middes, that they passed therby as wel as by drye lande. And by this meanes all the people puttyng theyr truste in God, fled a waie safe and without any harme. But when the Egyptians beeyng rashe and ouer hastie thorowe wrathe, were entred therin, by and by the waters closed together, and they all were drowned.

The texte.

¶ By faith the walles of Ierico fell downe after they were compassed about seuen dayes.

What thyng made in tymes paste the walles of Ierico, after they were se|uen tymes compassed aboute, on the seuenth daye sodaynely to fall without any violence of engyns at the sounde of the priestes trompettes, & the crye or shoune of the people, in suche wise that all the Hebrues who enuyroned the towne, had entraunce made themeuery man in the place where he stode? was it not the faith of the capitayne Iosua and the people? he was thorowly persuaded with hym selfe that god was able to do all thynges, and that the thyng woulde vndoub|tedly come to passe whiche he had promised to do.

The texte.

By fayth the harlotte Raab peryshed not with them that were disobeyed i<sup>e</sup>•t, when she had receiued the spyes to lodgyng peaceably.

Furthermore, it was also a notable example of fayth that the harlotte Raab, whiche had before receyued the spies to lodgyng that were sent vnto the Citie by the Hebrues, after she perceyued howe that people was dearly beloued and in the fauoure of God, she was better wyllynge to prouide for them with the daunger of her owne lyfe, then to get thanke of the wycked Citizens, and ther|fore had she this rewarde for her faith, that she and her familie onely were pre|serued frō death, because they shuld not perishe w<sup>t</sup> thē, which trustyng to their own strength beleued not that god would destroye their Citie at his pleasute.

The texte.

And what shall I more say? For the tyme wyll be to shorte for me to tell of Sed•••, of Barache, and of Samson, and of Iephthae, of Dauid also & Samuell, & of the ••• phetes: whych through fayth subdued kyngdomes: wrought tyghteousnes: obtayned the promyses: stopped the mouthes of lions: quenched the violence of fire: escaped the edge of y<sup>e</sup> swerde, out of y<sup>e</sup> wekenes, wer made strong, wared valyant in fight, turned to flyghte the armyes of the alyentes, the women receyued their dead raysed to lyfe agayne.

But seyng that among so many wonderfull actes of oure forefathers and elders there was none at all notably achiued w<sup>t</sup>out the aide of faithe, for what purpose shoulde I stande in the particuler rehersall of them all? I shoulde so|ner lacke tyme, then examples if I would go forth with the

stories of the Cap|tayne Gedeon, who trustynge vpon the aydes of God feared not with three hundred men to set vpon the hooste of the Madianites excedyngly wel furni|shed

with men, armour, and all other habilimentes of warre: And in conclusi|on dyscomfited and put to flyght a great multitude of them, with the sownd of trompettes, noyse of pytchers, and merueylous and sodayne appearynge of candels, in suche wyse that the Hebrues neuer drawyng their swerdes, one of them slewe an other.

Of Barache, who trusting vpon the prophecie of the woman Debora, set vpō the excedyngly well appoynted hooste of the Captayne Selara, and slewe the same not leauing one man aliue, and finally put kyng Iabin to flight, who anon after was slayne of a woman.

Of Sampson, who beyng ayded with the helpe of God achiued manye wonderful enterprises against the Philistians, for the defence of his countrey, the whiche coulde not be done of a greate manye together, nor yet by any puis|saunce and strength of mannes bodye.

Of Iephthae, who albeit he was a vile basterd, and of base fortune in his countrey, yet trustyng vpon Goddes helpe had a merueylous goodly victorie ouer the Immonites enymyes to his people.

Of Daud, who besydes so many victories by Gods helpe gotten, besydes so many ieoperdies as he escaped by the preseruati|on of almighty God, feared not beyng but a younge striplyng, and wythout armour, to encountre wyth Goliath well weaponed and armed at all peces, whom he ouerthre we with the oke of a slyng, bycause God should haue the whole glory and prayse of this victorie and not man.

Of Samuell, who withoute anye garde of men to defende his personage, gouerned many yeares the people of Israell, freely executyng the office of a Iudge and chief ruler among them, beyng well assured that God would re|warde, yf any man dyd any thyng aryght in his ministracion. Tyme (I saye) would fayle me yf I would procede in recityng of al such exāples. I wyll here ouerhype so many noble Prophetes, as puttyng theyr trust in God set naught by the threatnynges of tyrantes: so many men of renowmed holines as not by worldly goodes & riches, but by the ayde of god in whō they put their whole aff|yaūce dyd wōderful dedes, & by theyr worthy actes left behynde thē a memori|al of thē selues vnto posteritie. For, to make a brief & sūmarie rehersi|al of stories omittyng the names of thauctours, it is to be ascribed vnto theyr fayth y<sup>t</sup> they beyng as touchyng all other thynges vnable, dyd by the helpe of God subdue most wealthe

and riche kyngdomes, and coulde not by any maner of feare be brought from the keypyng of the lawe that was geuen them, lokyng for theyr reward of almyghtie God. And because no delayeng of the promises minished their fayth, at length they attayned those thynges whiche God promysed vnto their elders. They obteyned of him by faithfull prayers that whiche coulde in no wyse be done by the course of nature. They were by his preservation delyuered from excedyng greate daungers. The lyons whiche agaynste other are of fiercenesse inuincible, they either vanquished, or proued harmles, as though their mouthes beyng stopped, or els their clawes faste bownden, they had had no power to hurt those whom God would haue preserued without any annoy|aunce. When they were cast into the myddes of the fyre, they so endured with|oute hurte, as though they had quenched the naturall violence and heate ther|of with their bodyes. Agayne, by the protection of God they escaped awaye safe from their enemyes swerdes that were drawn agaynste them. Further|more

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God recomfortyng them, they receyued after viter desperation, exceding greate strength and courage of mynde, insomuche that beyng not longe before taken for dead mē, they sodaynly acquitted them selues manfully in battayll, & valiauntly put to flyght their enemies, of whom they were inuaded. Moreo|uer the faithe also of the wemen deserued that the mothers sawe their deade children reysed from death to lyfe agayne.

The texte.

Other were tacked, and woulde not be deliuered, that they myght inherite a better resurreccion. Agayne other were tried with mockinges and scourgynges, moreouer, with bondes and prysonementes, were stoned, were hewen asunder, were tempted, were slayne with swerd, walked vp and downe in shepe skynnes, & goates skynnes, being destitute, troubled audvered, whiche men the world was not worthy of: They wandred in wilder|nesses and in mountaynes, and in dennes, & caues of the yearth.

Other beyng racked, and sore handled with diuerse kyndes of tourmentes, were better wylyng to dye in suche paynes, then to be delyuered with conditi|on to obeye the wycked commaundementes of Prynces: yeldyng with greate fayth theyr lyues to almyghtye God, whiche they knew ryght wel they should receyue agayne with vauntage in the resuttection of the deade, supposynge i • muche better to bye immortalitie with the losse of this shorte and transitorie lyfe, then for a lytle gayne of small tyme to loose the lyfe eternall. Agayne by reason of a constaunt desyre they had to mayntayne the trueth and rightuous|nes, they were

iestynge stockes to all the worlde, laughed to skorne of euerye bodye, and slaundered for madde menne, and workers of myschief, and not on|lye put to shame for theyr faith towardes God, but also had their vertue and goodnesse tryed with scourgynges, and moreouer with bondes and emprison|ment. Furthermore they were stoned, hewen a sonder, and torne in peces wyth horrible punishement of bodye. To make an ende, with what kynde of euyls were they nat tryed with al? They dyed with dynt of swerde, beyng fully per|swaded that good men coude not by very death be seuered from God.

Agayne suche of them as chaunced not to make an ende of their tourmentes by death, wanne nothyng els by prolongyng of their lyues, but that they were tourmented with long martyrdome. They were banished from their houses, and beyng dryuen oute of townes wandred vp and downe in wyldernesse lyke wilde beastes, couered, as well as it woulde be, with shepe skynnes, and Goate skynnes, hauyng scarcitie of all necessities, vexed with the cruelnesse of perse|cutours ready to assaile them on euery syde, & troubled with the sondrye disco|modities and miseries of this lyfe, beyng so vnworthy to suffre suche euels and aduersities, that the worlde was rather not worthye to haue in it so vertuous and holy men: in suche wyse, that God moughte seme euen for this purpose to haue taken them away from the company of men, lest they beyng men of pure and chast conuersation, should haue ledde their lyues among defyled persons and synners. Therfore they wandered aboute in wylde mountaynes, hauyng no certayne habitacion or dwellyng place to resorte vnto, vsyng Dennes and Caues of the earth in the stede of houses.

The texte.

And these al thorow faith obtayned good report &, receiued not the promyse, bicau●● god had prouided a better thing for vs that they without vs, should not be made perf●●●●.

And all these before named albeit they haue not yet obteyned the rewarde promysed them for their godly lyuyng, whiche rewarde shalbe geuen them ●● the generall resurreccion of the bodyes: Yet haue they deserued perpetuall prayse for the constantnesse of their fayth. Some man wyll here saye: Why

hath not euery man his rewarde by and by gyuen him after death? For soothe it hath so pleased almyghtye God, that all the whole bodye of Christe shall re|ceiue the glory of immortalitie together. For we are all

membres of the same body: and suche as haue gone before vs do gladly tarye for vs, to thende that they maye wholly and ioyntly with theyr bodyes, and all the felowshyppe of theyr brethren, entre into thenheritaunce of eternal glory, and be conioyned vn|to their heade.

¶ The .xii. Chapter.

The texte.

Wherefore, let vs also (seyuge that we are compassed wyth so great a multitude of wytnesses) laye a waye all that presseth downe, and the sinne that hangeth so fast on, let vs run with pacience vnto the battaill that is set before vs, loking vnto Iesus y<sup>•</sup>aucr<sup>•</sup>or and finisher of our faith, which (for the ioye that was set before hym) abode the erosse & despysed the shame, and is set downe on the right hande of the throne of God. Consyder therefore, howe that he endured suche speaking against hym of sinners, lest ye shoulde be worted, & faint in your mindes. For ye haue not yet resisted vnto bloud, striuing agaynst sinne: And haue forgotten the exhortacyon, whych speaketh vnto you as vnto children: My sounne, despise not thou the chastenyug of the Lorde, nether fauite, when thou art re|buked of hym: for whom the Lord loueth hym he chasteueth: yea, he sourgeth euery sonne that he receyueth▪

**S** Eyng then we are compassed with so great a companye, and as it were with a cloude of those, who, euen in the olde testamente, witnessed by sufferyng of suche euels as are before rehearsed that they beleued the promyses of God with all their harte, let vs also encouraged by their examples see that we caste frome vs the burthen or fardell of corporall thynges and bodelye lustes, whiche letteth the mynde laden with cares to desyre thynges celestially, and put awaye synne that helde vs faste on euery syde: and fynally beyng in|censed and set a fyre with the hope of heauenly thynges, runne manfully in this <sup>•</sup>ase that is set before vs, and by no afflyccions, nor any withdrawynge of the mynde be stayed and holden backe from runnyng the course that we haue be|gonne, neuer castyng our eyes asyde from Iesu Christe, who as he is the verye cause that we haue conceyued this belefe on God, so wyll he fynyshe what he hath begonne in vs. Let vs conside what waye he entred in, and whitherto he came, who whereas he myght by reason he was innocent and gyltlesse haue es|caped death, and bene as much without all payne and passion, as he was with|out all synne, yet he despysynge the ioyes of this worlde suffred death, and to thentent his death should be the greuouser hauyng reproche ioynd therwith, he suffered the death of the crosse. For men make not so muche a doo to suffre a glorious death. Ye see whiche waye he entred in. Nowe whitherto came he? By despisyng of this lyfe, he attained immortalitie: By despisyng and setting naught by worldly



reproche, he attayned euerlastyng glorye in heauen, where he nowe sytteth on the ryght hande of the royall throne of God the father.

When ye withall haste auaunce youre selves to come to be partakers of this glorie thorowe reproche and dyuerse paynful afflictions, then, lest you dyscou|raged in your myndes shoulde at any tyme by thenforcement of wearynesse ceaseto runne in the raase that is sette before you, considre with your selves how that youre capytayne, who neuer knewe anye manoure of synne, dyd neuer thelesse, to shewe vs an example of true pacience, endure so greate rebukes, so

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muche shame and vylanye, suche mysreportes and false accusacions, that he let the wycked lewes compell hym to suffre the very punysshement of the crosse. Be not ye therfore dysmayed, who beyng not cleane withoute synne? do suffre lesse dyspleasures and persecution. Better it were for a man to dye a thousande tymes, then to fall agayne into his former synfull lyfe. Howbeit you, who haue hytherto suffred small persecution and aduersitie, haue not as yet resisted sinne vnto sheadyng of bloud, the whiche synne fierslye assaulteth you, stryuyng algaynst it, and yet you do by and by suppose that God hath forsaken you, and remembre not what the mercyfull father speaketh vnto you, as vnto his childe|ren, in the mysticall prouerbes, comfortyng you, and with swete and gentle wordes exhortyng you to greate and valiaunte courage of mynde: My sonne (sayth he) despise not thou the chastenyng of the Lorde: neither despaire thou when soeuer he rebuketh thee. For whom the Lorde loueth, him he chasteneth with the euels and aduersities of this lyfe, and scourgeth euerye sonne that he receyneth.

The texte.

If ye endure chastenyng, god offereth hymselfe vnto you as vnto sonnes. What sōne is he whom the father chasteneth not? If ye be not vnder correccyon, wherof al are par|takers, then are ye bastardes and not sonnes. Therefore seyng we haue had fathers of our fleshe, whych corrected vs, & we gaue them reuerence: shall we nowe not much rather be in subiection vnto the father of spirites, & lyue? And they verely for a feawe daies nut|tered vs, after theyr own pleasure, but he nurtereth vs for our profite, to the intent that he may minister of his holines vnto vs. No maner chastening for the present time semeth to be ioious, but greuous: neuertheles afterwarde, it bringeth the quiete fruit of righteous|nes, vnto them whyche are exercised thereby.

If ye patiently endure such chastenyng, God acknowledgeth his sonnes, and offreth him selfe to you agayne as a mercyfull and louing father, & doeth not exclude you from thenheritaunce of the lyfe celestial. Thynke you that you are therfore hated, and nothyng regarded of God, bycause ye are afflicted with the euels of this world? Nay, rather this ought to be an argument that ye are appoynted to be the heyres of the fathers enheritaunce. For what father is he that doeth not some whiles chasten his sonne whom he acknowledgeth for his owne? Furthermore, syth that all vertuose men and good lyuers, whom God eyther doth, or hath dearly loued, haue bene by temporall afflictions taughte true vertue, and godly lyuyng, yf you be free from suche fatherlye correction, verely it is a manyfest prooffe that ye are bastardes, & not true natural sonnes. If we haue not onelye suffred, but also gyuen reuerence to oure parentes, of whome we are begotten as touchyng the fleshe onely, whyles they dyd wyth checkes and lashes teache vs the common behaiour of this lyfe, not striuinge agaynst their autoritie, but so interpretyng their doynge, as thoughe howsoeuer they dalte wyth vs, they dyd all of a frendelye mynde, and good zeale towarde vs: shall not we then muche more submytte and yelde our selves to the heauenly father, who is not onely the auctour of bodyes, but of spirites, fullye persuaded with our selves herein, that what euyls and aduersities so euer he suffreth vs to be afflicted with all, he doeth neuertheles with a fatherly mynde prouyde for our soule health and saluation? As the corporall father is not so cruell agaynst his sonne as to sley him, but to preserue him, and make him bett[er]: so God chasteneth vs in this worlde to thentente we maye lyue for euer in the worlde to come. And those parentes enstructed vs as they would them selfes, oftentimes abusyng their autoritie, and enstructed vs for a shorte tyme in

thynges transitorie, and suche thynges as wyll soone perishe, as in those which perteyne to the gettinge and mayntenaunce of worldlye substaunce, yea and many tymes hauyng an eye to their owne profyte, they enstructed vs to thys ende, bycause they would be holpen with our obsequious and ready deligence. But this father who hathe no nede of vs, alwayes regardeth our commodities, and that our singuler profites and commodities.

For he goeth not aboute to haue vs enryched with earthlye goodes, neyther to haue vs succede in the lyuelod of a fewe acres of lande, but to giue vs his heauenly gyftes, that is to witte, holynesse in this world, and in the worlde to come euerlastyng blysse and felicitie. Whoso wyll earnestly consydre with hym selfe this so greate and excellent profite shall easely awaye wyth the temporal grief of this present life. For when other

parentes do correcte their children, y<sup>t</sup> maner of chastysyng hath in it no pleasure, but payne and grief for the tyme presente, yet after the children be come to mannes state, and begynne once to perceiue howe muche good that payne dyd them, then do they greatly reioyse that euer they were beaten and chydde, and with lawghynge countenaunce rendre them thanks whom they suffred before with wepyng eyes. Euen so the calamytie and miserye of this worlde is in the meane tyme whiles it hangeth ouer oure heades, and vexeth these mortall bodyes, greuous to oure senses. But this payne, this vexation and trouble, wherwith oure soules also by reason of the societie they haue with the body are dysquieted, bryngeth forth the quyet and swete fruite of righteousnes in due season. Affliction teacheth godlynnesse, godlines bryngeth the ioyes of a good mynd or cleare conscience, a good mind bryngeth forth immortalitie. Therfore lette no mannes harte fayle him in this most godly raase. The sweate and labour is greate, but the rewardes are hygh and excellent, but the rewarde gyuer is faythfull.

The texte.

Stretche furthe therfore the handes which were let downe, and the weake knees & so that ye haue straight steppes vnto your fete leste any halting turne you out of the waye: yea, let it rather be healed. Folowe peace with all men & holynes: without the which no man shall se the Lord. And loke that no man be destitute of the grace of God lest any rote of bytternesse springe vp and trouble, & therby many be defyled: that there be no fornica<sup>r</sup>, or vnclane person, as Esau which for one messe of meate sold his birthright. For ye know how that afterward when he would by inheritaunce haue obtayned blessynge, he was put by. For he founde no place of repentaunce, though he sought it with teares.

Folowe you stout wrastelers, and lustye runners: bestyre youre werye handes, plucke vp your weake and foltryng knees, and runne streyght to the marke that is set before you. Let not the foote tournynge hyther and thyther wander out of the streyght waye: Yea rather yf you haue wandered anye whit at all, yf ye haue bene heretofore slacke in runnyng, see ye make amendes with a newe lustie courage and cherefulnesse. Neither is it ynough for you that eue<sup>r</sup>y man runne for his own behofe takyng no care for other: yea rather be you so conioyned in peace and concorde, that by a cōmon diligence one of you be care<sup>l</sup>full for an other, and take hede lest anye runnyng in this common course fall from the grace of God: lest any lackyng that holynesse whiche becommeth the membres of Christ to haue, and wythout whiche no man shal see God, be onel<sup>o</sup>us vnto the bodye, and vnworthye to haue the chief game or reward which is set before vs gyuen hym: And fynally lest anye rote of bytternesse sprynge vp, and trouble the godlye endeuours of other whiche hasten vnto heauenlye thynges: and beyng suffred to spread abrode defyle a greate manye with hys

infection. Let there be no fornicatour amonge you, or any person that is other|wise vncleane, and gyuen vnto the bealy. For suche lustes and beastly desyres do let you to runne, and cause you to tourne out of the ryghte waye, and thus commeth it to passe, that whiles you regarde suche coloured & apparent good thynges, ye loose that chiefe game and euerlastyng rewarde. So for a suretye chaunced it vnto Esau, who beyng hongrey solde his byrthryght for the pleasure of one mease of meate, purchasyng himselfe perpetuall repentaunce for a small pleasure, that endured but a while. For this must you remembre to then|tent it maye be an exauple for you, howe that afterwarde when he wente al|boute to haue his byrthryghte restored vnto him agayne by his fathers bles|syng, he was put by, and was neuer y<sup>e</sup> better for his late repentaūce, althoughe he testified by greate abundaunce of teares that he was sorye for his deedes. That byttrenesse whiche springeth of hatered, enuye, and arrogaunce, breaketh brotherly concorde: pleasure of the bodye, superfluytie, and other desyres of fylthy thynges do defyle pure and holy liuyng. Nowe these two thynges, that is to witte concorde and pure lyuing, must not decaye amonge you: Neither can the one of them be without the other. For amonge vncleane persones and synners, there is no concorde wherwith God is pleased: neyther can there be alny good and vpryght lyuyng where as discorde and debate rayneth. Therfore we ought also to take good hede lest we most folyschely exchaunge thenhery|taunce of the kyngdome of heauen, with the pleasures of this worlde. The thinges wherunto we hasten are heauenly, wherfore we muste come pure and cleane: we must continually walke in the lyght of the gospell. Oure holye ly|uing must agree with so holy a profession. You must nedes be answerable vn|to your hye priest and his lawe in your conuersation.

The texte.

For ye are not come vnto the mount that is touched, and vnto burnynge fyer, nor vnto storme and darkenes, and tempestes of wether, and sounde of a trompe, and the voyce of wordes, whych voyce they (that heard it) wished awaye, that the communicacion should not be spoken to them. For they could not abide that which was commaunded. Yf a beast touche the mountayne it shalbe stoned, or thruste thorowe with a darte: so terryble was the syght whych appeared, Moses said: I feare & quake. But ye are come vnto the mount Syon, and to the cyrie of the liuing god, the celestial Dierusalem: and to an innumerable syght of angeles: and to the congregacion of the firste borne sonnes, whych are wrytten in heuen, & to god the iudge of all, and to the spirites of iust and perfecte men, & to Iesus the mediator of the new testamēt, and to the sprinkeling of the bloud that speaketh better then the bloude of Abell.

For ye are not come vnto the mount of Syna, whiche maye be toulched with bodye, as youre forefathers came once, what tyme Moyses publyshed the lawe: and vnto a burnynge fyre whiche is felte and perceyued with mannes senses, nor vnto a storme and darkenesse, and vnto tempestes of wed|dre, and sounde of a trompe, all the whiche thynges are perceyued with the cares, and eyes: nor to the voyce of wordes, which although they myght haue bene hearde with mennes cares by reason they were pronounced with breath, and dyd lytle or nothyng represent the true voyce of God, yet had they suche a Maiestie in them, that the people hearynge the terrible noyse of the same, were greatly afeard, and desyred almyghtie God that he would not him selfe speake anye more vnto them, but that Moyses would with his voyce publyshe suche thynges as God had commaunded. Els shoulde that voyce of God haue bene more terryble then the weakenesse of mannes eares had bene able to awaye with all. Suche a reuerende feare and dreade had those thynges whiche were

done onely to fygure the lawe of the gospels, that the people was kepte a lofe, & not suffred to touche the mounte, & also a proclamation made by commaundement, that what beast soeuer touched the same should be stoned, or thrust thro|rowe with a darte. For so terrible was the sight of the thynges which were shelwed vnto the corporall senses, y<sup>t</sup> Moyses himselfe was abashed, & quaked for feare therof. Howbeit you are not come to suche a sensible sighte, whiche was a shadowe and figure of farre better thynges, but to thynges y<sup>t</sup> haue in thē more veritie then is conteyned herin, forasmuche as they are perceiued with y<sup>e</sup> mynd or soule, & not with bodely senses: Ye are come, I saye, to the spirituall mounte of Syon which is touched with the spirite, & not with handes: to heauenly Ie|rusalem the Citie of the lyuyng God where is peace euerlasting: to an vnnu|merable syght of angels the heade peares & inhabitauntes thereof: to the con|gregation of the children of god who haue not lost their byrthright with Csau, but by cleauynge vnto Christe haue deserued to be regestred in heauen where they are made citizens: to God the iudge of all, who is the soueraigne perso|nage of that common wealth: to the spirites and soules of rightuous men, who for their perfite godlynes and good lyuyng are ioyned to the companye and felowshyp of heauen, and associat with the iudge: to Iesus the hye priest of the newe testament who doth not destroy vs, but restore vs vnto fauoure: & to his blood by whose sprynklyng soules are poured y<sup>e</sup> whiche speaketh bettre then the blood of Abel. For y<sup>e</sup> blood desyred vengeaūce: but this obteyneth pardon.

Se that ye despyse not hym, that speaketh. For if they escaped not, which refused him that spake on yerth, muche more shall we not escape, yf we turne away from hym, that speaketh from heauen, whose voice then shoke the yerth, and now hath declared, saying: yet once more wyll I shake, not the yearth onely, but also heauen. Where as he saith: yet once more, it signifieth the remouinge awaye of those thynges whiche are shaken, as of thinges which haue ended their course: that the thinges, whiche are not shaken moye re|mayne. Wherefore, yf we receyue the kyngdom whyche can not be moued, we haue grace wherby we may so serue God and that we may please hym with reuerence & godly feare▪ For our God is a consumyng fire.

The more mercifully & louingly his blood speaketh for vs, the more oughte we to beware lest we despise him who speaketh so for vs. For if they escaped not punishment for despysyng of the worde, who refused Moyses a man spealkyng on earth, then shall we suffre muche greuouser punishment yf we tourne awaye from Christ speakyng vnto vs from heauen, whose voyce then shoke the earth, to feare them by sensible feare from synnyng. But what threateneth he now to do from heauen by the prophet Aggeus? yet once more, sayeth he, will I shake, not the earth only, but also heauen, to the entent y<sup>u</sup> not only earth|ly men, but also heauenly thynges maye quake & feare. Now where he sayeth: yet once more: it signifieth the remouyng away of those thinges which are shal|ken, of such thynges, I saie, as are made with mens handes, as the temple, and citie of Ierusalem, to thende that those thinges which are not made with men|nes handes, & therfore inasmuche as they are eternall can not be shaken, maye contynue. The Iewes do glory & take pride in their tēple, they glorie in their holy citie, but the time shall come when these thinges shal not be. They loke af|ter a kyngdome, but we see it translated and remoued to an other place. Let vs therfore who thorowe the benefite and grace of the holy gost haue begonne to endeuour our selves to attayne the kyngdome of heauen (the whiche can in no|wyse be shaken) perseuer in the benefite of almyghtie God.

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Let vs continue in this heauenly temple, & serue God with suche reuerence and feare, that we may with puritie of minde and conscience please him, who requi|reth not from hence forth any other kynde of sacrifice. If our forefathers were afearde to do any thyng whiles they were makyng of their sacrifices wher with they shuld offend the eyes of men: how much more hede thē ought we to take in these spirituall sacrifices lest we do any thyng whyche maye offende the eies of almyghtie God. If in tymes past he were in daunger who came vnto the holy places without due obseruation of certayne ceremonies: how much greater

pe|ryll then shall we be in yf we presume to come with vncleane myndes vnto God, who is not a bodely fyre (the which as it is kyndled, so may it be quenched agayne) but a fyre ful of strengthe and efficacie, and also suche a one as bryn|geth to nought and destruction what thyng soeuer it lusteth.

¶ The .xiii. Chapter.

The texte.

Let brotherly loue continue. Be not forgetfull to lodge straungers. For therby haue diuerse men lodged angels vnwates. Remember them that are in bondes, euen as though ye were bound with them your selues. Be myndefull of them which are in aduersitie, as ye whiche are yet in the body. Wedlocke is to be had in honor among all men, and the bed vndefyled. As for whorekepers and aduouterers God shal iudge them. Let your conuer|sacion be without couetousnes, & be content with suche thinges as ye haut alredy. For he hath sayd: I wyl not faile the nether forsake the: so that we may boldly say: the Lorde is my helper, and I will not feare what man maye do vnto me. Remembre them whyche haue the ouersight of you, which haue spoken vnto you the worde of God. Whose fayth se that ye folowe, and consider the ende of their conuersacion.

**L**et brotherly loue contynue among you, sens that ye are mem|bres of the same bodye. Loue ye not suche onely as are daylye conuersaunt with you, but also those whiche resorte as straun|gers vnto you. For hospitalitie is highlye commended before God, in so much that hereby Abraham deserued to receyue vn|wares Angels to lodgyng when he thought he had done that good tourne and pleasure vnto men. Furthermore Christen charitie requireth also this, that the calamitie of suche as are in prison and bondes for the profes|syng of Christe moue you no lesse then if your selves were in lyke case: and that their tourment and payne (who are elswise afflicted with diuerse euels and ad|uersities) so styre you to pitie and compassion, that it maye hereby appeare that you haue a body subiect to the selfe same euils, and are not compassion|lesse for th•se paynes and sorowes whiche the membres of the same bodye do suffre. Let wedlocke, the whiche beyng kept as it oughte to be had due ho|nour, euen among the heathen people, be lykewise had in honour and reuerence among you: and let not the bed of matrimonye be defiled with any kynd of ad|uoutry. As for whorekepers & aduoutrers God shal iudge thē. Let your con|uersation be without couetousnes, in such wise that you may contente your selfes with such thynges as you alreadye possesse, as menne liuyng without pro|uision and care for any thyng to come. For god made such a promise vnto Io|sue & in Iosue to al that put their cōfydence & trust in him: I wil not faile the, saith he, neither forsake the: so that trusting on him, we maye boldly saye



as the prophet saith in the mysticall psalme: The lorde is my helper, I will not feare what man may do vnto me. Regarde you those y<sup>e</sup> haue the ouersight of you, of whom you haue receyued, not mannes doctrine, but the worde of God, and see that they lacke nothyng necessarie for them, vnto whose wordes lyke as at the begynnyng you gaue credence, so loke vpon their lyuyng as on a marke, and folowe their faithe, consydering how constauntly they abyde in the profes|sion

of the gospell vnto their lyues ende. The gospell once taughte a ryghte, is alwayes most stedfastly to be holden and obserued.

The texte.

Iesus Christe yester daye, and to daye, and the same continueth for euer. Be not caried aboute wyth diuerse and strange lernynge. For it is a good thyng that the heart be sta|blyshed with grace, not with meates, whych haue not profyted them that haue had their pastyme in them. We haue an aulter whereof they maye not eate whych serue in the ta|bernacle. For the bodies of those beastes whose bloude, is broughte into the holye place by the hygh pryeste to pource sinne, are burnt without the tentes. Therefore Iesus also to sanctifie the people with his owne bloude suffered without the gate. Let vs go futthe therefore vnto by mout of the tentes, and suffer rebuke wyth hym. For here haue we no continuynge citie: but we seke one to come.

For as Iesus Christ was yesterdaye, and is to daye, and euermore shalbe tyme without ende, and neuer shalbe chaunged: so shall his doctryne continue for euer. Therefore abyde you stable and stedfast herein, and be not as menne, leanyng vpon no sure foundation, caryed aboute with newe and diuerse lear|nyng. The lawe of Moyses taught no other thyng then the gospell nowe tea|cheth, but after an other fashion. It is a poynte of foly to sticke styll vnto sha|dowes, after that veritie is come to lyght. And yet are there some which renewe agayne the olde iewyshe religion nowe abrogate and dysanulled, holdyng opi|nyon that bettue and godlye lyuyng standeth in meates and corporall fode, the whiche thynges suche as haue superstitiously obserued, haue nothyng pro|fited therby to thattaynyng of ryghtuousnesse. Whoso desyreth to attayne perfyte and true godlynesse, which hath not an onelye shadowe of ryghtuous|nes, but stablysheth the mynde with a cleare conscience before God: lette hym cantinew in grace and fayth, and leane vpon this foundation whiche Christe hath layde, and then shall he not wauer with lewyshe superstions. Let the lewes counte it a holy thyng to absteyne frome certayne meates, euen frome suche as are offred vp in sacrifice. We also haue a muche holier aulter, wher|of it is not lawfull for them to eate, who beyng gyuen

as yet vnto the ceremonies of the lawe, knowe not the grace of the gospel, wher by is gyuen true soule health and saluation. For, accordyng vnto the prescription of the law, the car|kases of those beastes whose bloude is accustomedly offred for sinne by the hie priest in the tabernacles called holy, are by commaundement burned withoute the tentes, as though the bloude had in it some holy thyng, notwithstandinge the bodies, as thynges vncleane and defyled, are caryed oute to be burned in vnholye places, and therefore they absteyne from them, as from vncleane meales. These folkes haue the shadowe, but we embrace that which the shadowe hath signified. They were neuer the holier in minde after they were sprynkled with blood, neither were they any whit the cleaner because they absteyned from eatyng of y<sup>e</sup> bodies, sens their soules were wholly dysteyned w<sup>th</sup> sinne & vicious|nes. We embrace Iesus our sacrifice & hie priest, who, as it were alludyng to the figure of the lawe, would be crucified without the gate of the cite of Ieru|salem, there to purge his people with his most precious bloude, whose exāple we must not supersticiously, but deuoutely folowe. And this shall we do, yf we also take vp our crosse, & folow him goyng out frō the cōpainye of men, as frō a knot or felowship of mischeuous persons. Let vs likewise go out, & departe frō meadlyng with this world, & take more pleasure to suffre reproch for Chri|stes sake, thē to take y<sup>e</sup> fruition of worldly glory. Let vs byd this earthly city|fare well, who haue not here a contynuyng citie, but loke after one to come, whiche is celestiall and euerlastyng.

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Verely he goeth out of the citie, who so putteth awaye and subdueth thaffecti|ons and lustes of the fleshe, and wholye gyueth himselfe to heauenlye contem|plation.

The texte.

By hym therefore do we offre sacrifice of laude alwaies to God, that is to saye • the frute of those lippes, whych confesse his name. To do good & to destribute forget not, for with suche sacrifices God is pleased. Obeye them that haue the ouersyght of you, and submit your selves vnto them, for they watch for your soules, euen as they that must geue accōptes: that they maye do it with ioye, & not with grieve. For that is an vnprofytable thinge for you.

We offre not vp our sacrifyce within the walles, but goe in lyke manoure out of the citie with oure hye priest Christe, and contynuallye offre a certayne sacrifice pleasaunt and acceptable vnto God thorowe hym, not any beast, not corne of the fildes, but the fruite of lyppes, of lyppes, I saye, not alonelye of the bodye, but also of the sowle, by the whiche we acknowlage the benefytes of God towardes vs, and hauyng Christes

crosse in remembraunce, tendre thanks for the remysion of oure synnes, and so manye gyftes as we are enlued with all. Of this aulter the Iewes are not partakers, who abyde styll with in the walles, and loue nothyng but that whiche is carnall. Nowe learne you also an other kynde of sacrifice, worthy to by a sacrifice of the ghospell, whiche we muste continually make to please almyghtie God with all. Oure neyghboure is to be holpen with our benefites, and yf the same be in necessitye, then ought we to succour him with •haide of our goodes and substaūce. For by suche sacrifices goddes fauour is sooner obteyned, then by the triflyng obseruaunces and constitucions of the Iewes, without regarde of our christilan brother. Obey you those whiche haue the ouersyghte of you, submyttyng your selfes vnto them, althoughe they be euell persons, so long as they go not aboute to enforce you to vngodlynnesse. For when they doe accordyng to their office and vocation, they watche for youre soules inasmuche as they prouide for your soule health and saluacion, and that with their owne peryll, bycause they shall gyue an accomptes of their ministration vnto almyghtie God, from whome all power commeth. You shall greatly ease them of their burthen, yf you shewe your selfes obsequious and obedyent vnto them, to thentente that what so euer they do, they maye doe it with righte good will and gladly, rather then with euell wyll and grudgyng. For that is bothe greuous vnto them, and also vnto you vnprofitable. It greueth them that they haue taken so muche payne without any profite. On thother syde, it is not expedient for you to prouoke goddes wrath agaynst you, thorowe your dysobedience.

The texte.

Praye for vs. For we •eust we haue a good conscience among all men, & desire to lyue honestly. But I desyre you the more, that ye so do, that I maye be restored to you the f••er. The God of peace that brought agayn from death our Lorde Iesus the greateshepherd of the shepe through the bloude of the euerlasting testament, make you perfecte in al good workes, to do his will & bryng to passe, that the thing whych ye do, maye be pleas•• in his syght through Iesus Christ. To whom be prayse for euer while y•world endureth Amen.

Praye ye vnto God for my brethren and me. For (as it semeth) I ought to be nombred among your good pastours and byshoppes. Whether I be allowed of all men or no, I cannot tell, yet I trust I haue demeaned my selfe as

honestye and good conscience woulde amonge all those whiche are desyrous to lyue after the rule of the gospell. And this do I the more

earnestly desyre you to do, to thentent I maye the soner be restored vnto you agayne. In the meane season I lykewyse praye for you, that it maye please God thauctour of peace whiche hath raysed agayne from death that chiefe shepeherd and pastour of his shepe our Lorde Iesus Christe, who when he was relyued entred into heauen thorowe his bloude, there to make intercession for vs, vnto the father, with the whiche bloude he hath hallowed the newe and euerlastyng testament: I praye for you (I say) that it maye please him to make you perfite in all good workes, to thentente you maye satisfie and accomplyshe hys will, and that it maye further please him to bryng to passe that the thinge whiche ye do may be pleasaunt and acceptable in his sight, and that thorow his sonne Iesus Christ, who is alwayes present and setteth forth oure sacrifices: vnto whom all glorie is due, not onely in this present lyfe, but also for euermore. Amen. There is nothyng that we can chalēge and ascribe vnto our selves for our well doinges. It is his gyfte, and commeth of him what so euer we doe wherewith God is pleased.

The texte.

I beseche you brethren, suffre the worde of exortacion: for we haue written vnto you in fewe wordes. Ye knowe our brother Timothe, that he is at lybertie: with whom (yf become shortly) I wyll se you. Salute them that haue the ouersyght of you, & all the saintes. They of Italy salute you. Grace be with you all. Amen.

These thinges haue I written for your exhortacion, desyryng you to take in good parte that I haue done of a good mynde and purpose. I haue written vnto you in fewe wordes, as he who purposeth shortly to see you. You shal vn|derstande that Timothe is not with me at this present. For I haue sent him to an other place. If he retourne shortly I wyll come with him and se you. Haue me commended to all suche as haue the ouersyght• of you, and furthermore to the whole companye of saynctes or good christians. The Italians salute you. The grace and fauour of god be with you all.

Amen.

¶ Thus endeth the Paraphrase vpon the Epistle to the Hebrues.